The Missionary Herald

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THE Japan Deputation is back. The Prudential Committee had the pleasure of welcoming Dr. Berry and Secretary Bell at its meeting of July 9. Dr. Blaisdell, the third member of the party, having resumed his duties as president of Pomona College, was unable to cross the continent to be present, but it is hoped that arrangements can be made later for him to appear in person.

Home again from Japan

The Deputation was enthusiastic over the warm welcome everywhere accorded it in Japan; the multiplied evidence of the good will cherished towards it as a representative of the American Board, not only by the missionaries of this and other boards and by the Kumi-ai people, but by government officials even of the highest rank, and by leading educators and publicists of the empire. Quite unusual honors and courtesies were showered upon them at every town; meetings were arranged in their honor; they were entertained publicly and privately by those from whom such attention was significant. Everything was opened to them; their way was made easy.

Such an ovation was due in large part to the fact that Dr. Berry was the central figure of the group. His long and distinguished service as medical missionary in Japan has never been forgotten there. Men came long distances to see and to greet him, because of what he did years ago for some of their family or kin. The government wished to recognize its appreciation of his services in hospital work, nurses' training, and prison reform in that earlier time. The Deputation got such immediate and unlimited prestige because Japan was grateful for the service of an American missionary a generation ago.

Dr. Ebina declared to the Deputation upon its arrival that it had come at the right time; ere it left he recalled his word and said that events had proved it true. Conditions for the work of the Deputation, for its investigations, conferences, deliberations, proved more favorable than could have been planned or than was expected. The Kumi-ai churches were found a bit discouraged: because their work and their ambitious aims were so far beyond their power; because Japan's rapid increase of wealth, like America's, had so materialized the thought of the people; because Buddhism, stirred by the Christian movement, had so quickened into fresh activity; and because the shifts of population from country to city and the development of factory life had brought on new and serious problems for the nation.

It was an opportune time for the arrival of representatives of American Christianity and of the American Board to instill fresh heart and courage, the sense of Christian fellowship and sympathy, and to express the purpose of this missionary board to help these brethren in Japan to meet their opportunity and their need. The Deputation was impressed with the loyalty and the ability of the Kumi-ai leaders; it was proud to be associated with them and to counsel with them. The picture on the opposite page suggests the worth of such mingling of men and of ideas.

As to the particular matters con-

sidered by the Deputation, its judgments, recommendations, and the practical effects of its counsel, we hope to make report later. At this time it is enough to record gratefully its safe return and the really wonderful experience it enjoyed.

August's Test

THE papers are scoring those light-minded and selfish Americans who can glide off to vacation ease and forget the war; who must make themselves comfortable whatever happens. There are not many such; at least not within view from this Editor's window. People must get some rest and change if they can; they are likely to need it more than ever in these strenuous times. But they do not forget the war; they will not fail to follow its daily course; to find some chance, though in unusual surroundings, to help the Red Cross, to knit, to conserve, to contribute, to keep up their support of the war.

They realize that the war goes on the same in August; that there can be no let-up at the front, and no falling off in supplies and support. Vacations must be adjusted to a loyal and unflagging maintenance of the war. So we believe the great mass of the American people have determined.

We hope for a similar devotion on the part of American Congregationalists to the needs of the American Board in this month of August. It is the closing month of its fiscal year. The year's record hangs upon the fortunes of this month. Next year's undertakings will depend quite largely upon the showing of August.

The work of the missions is none the less pressing because it is midsummer here. Appropriations must be made, remittances forwarded, supplies and equipment maintained; for all these things funds are needed, and, in addition, all arrears of the year must be met and mission accounts squared if the books are to balance and the Board is to come through the year without debt. It is a sober and, inevitably, a somewhat anxious time; so much depends on August's story. We trust that the American Board's constituency will not forget its needs in this summer month, but that churches and individual givers will so arrange vacation days that their support shall be unbroken. The mails are running even in August; checks will come safely to the Board's Treasury, even from unusual post offices. If they bring a breath of the sea or the hills, they will be even more welcome, a witness to a steadfast loyalty, a determined purpose to "see it through."

A Missionary's Experience as War Chaplain

REV. WILLIAM ONSLOW-CARLETON, formerly a missionary of the London Missionary Society in South Africa, but later connected with the American Board, and in charge of the South Coast churches in the Zulu Branch, at the outbreak of the war withdrew to become a chaplain in the British army. He has served for a year or more in Flanders. Writing of his experiences, he declares that though the chaplain's work is wonderful, awe-inspiring, appealing to patriotism and to love of adventure, it does not surpass in these respects work at the mission in South Africa.

He remarks, with some surprise to himself, that his work has not hardened but rather softened and mellowed him; that though he has seen blood flow like water, shell holes of crystal water turned suddenly red by the falling fragments of men and horses thrown upward by an exploding shell; that though he has had many times to sort out such fragments and prepare the human pieces for burial with much uncertainty as to whether they belonged together, it never got to be an old story. The task itself could at length be performed without a sensation; but the writing to the bereaved wives and mothers ever broke down the heart.

All in all he is thankful for the experience of the last year. "My faith in a God of love," he writes, "was al-

ways great, but it is now greater than ever. My faith in God's purpose for man is greater. And my faith in man's divinity is just bubbling over. I have seen the signs of it, sparkling and flashing from most unexpected quarters in deeds of splendid heroism and self-sacrifice."

New Literature for China

AT a recent meeting of the Prudential Committee there was passed around the table a newly published Catalogue of Literature, printed under Christian auspices in Chinese and for use in China. The list covered textbooks, dictionaries, and hymn books, as well as devotional works, scientific treatises, and general literature. In all, over two thousand titles were listed, a really remarkable showing, and one which suggests how much material the missionary in China has at his command for the education of the people, as well as how much more is to be desired if they are to have opened to them the treasures of our Christian civilization. The work of preparing an ample Christian literature is one of the problems of the modern missionary enterprise, and one to which increasing thought is being given. It is a line of effort peculiarly demanding the coöperation of mission forces, and one which adds impulse to the union movements.

Secretary Smith Visits Peking again

ON August 7 Secretary Edward Lincoln Smith sails for China to represent the American Trustees in the opening of the new Union Christian University in Peking, and in the conduct of its affairs during the first three months of its life. The call to undertake this important task came quite unexpectedly to Secretary Smith, in view of his recent return from a world tour. It was thought, however, that he, better than any one else, was in a position to render this service in behalf of the four Boards, whose schools are to be compacted into the new institution. In the absence of a permanent president for the University, the Trustees in America naturally turned to Secretary Smith, in view of his being the chairman of their Executive Committee, and having in mind also his special interest in educational work in Peking, which developed in connection with his recent trip. It is expected that Dr. Smith will return about the first of December. During his absence, and after September 1, the New York office will be in charge of Rev. Alden H. Clark, of India, who is home on furlough.

Secretary Eddy Visits England and France

IT has been a privilege for the American Board to loan a number of its missionaries for various forms of public service connected with the war. When, therefore, the invitation came to one of the Board's executive staff, Associate Secretary Brewer Eddy, from the Bureau of Information of the British Foreign Office, to visit Great Britain and France, in the interests of war publicity, it was felt the Board had no right to refuse. Mr. Eddy was accordingly released for three months' service at the front. He sailed on July 13 for England, where unusual facilities are offered him for studying the military situation at first hand, in connection with the training camps, munition factories, and the naval bases. It is desired that he should make a special study of economic conditions arising from the war, bringing especially to the laboring people of England, men and women, a friendly message from America.

In France, Mr. Eddy will be given a chance to visit the trenches, and to acquaint himself with the conditions of actual warfare, with special emphasis on the work of the Young Men's Christian Association. For a part of the trip he will accompany his brother, George Sherwood Eddy, who has recently returned from an evangelistic campaign in China.

THE 1918 CANDIDATES' CONFERENCE

Top row, left to right (giving name and destination): Rev. Harold H. Barber, Mexico; Mr. Max H. Harrison, Ceylon; Mr. Emory D. Alvord, South Africa; Rev. Philip D. Dutton, China. *Next to top row:* Miss Mary M. Rogers, Madura, India; Miss Gladys M. Williams, Shansi, China; Miss Leona M. Stukey, West Central Africa; Miss E. Loleta Wood, Marathi, India; Miss Anna M. Lane, North China; Miss Lilian M. Recher, Foochow, China; Miss Frances B. Woods, Marathi, India; Miss Berenice Mapes, North China. *Third row down:* Dr. Reuben S. Hall, West Central Africa; Miss Beatrice M. Belnavis (to marry Dr. Hall), West Central Africa; Rev. Joseph L. Moulton, Marathi, India; Mrs. Joseph L. Moulton, Marathi; Mrs. Paul E. Nilson, Turkey; Rev. Paul E. Nilson, Turkey both Mr. and Mrs. Nilson have already been in Turkey on short terms); Mrs. J. Arthur Steed, West Central Africa; Rev. J. Arthur Steed, West Central Africa. *Fourth row down:* Miss Vera H. Lorbeer, Marathi; Miss Dorothy Felt; Miss Anna I. Fox, Philippines; Miss L. Jeannette Honiss, Turkey; Miss Annie L. Kentfield, Foochow, China; Miss Martha M. Van Allen, Madura, India; Miss H. Elizabeth Hall, North China; Miss Eunice T. Thomas, Foochow, China; Miss Cora M. Walton, North China. *Bottom row:* Mrs. Henry C. McDowell, Rev. H. C. McDowell, West Central Africa

The Fourteenth Conference

THIS year's conference with the newly appointed and prospective missionaries came just a little too late to be reported in the July *Missionary Herald*. From June 11 to the 16th a class of thirty-three young men and women brightened the missionary rooms and the corridors of the Congregational House and objectified the many lands to which they were going. China, India, Africa (South and West), the Philippines, Mexico, Turkey also (in expectation), all had their quota. And there were many kinds of missionaries: teachers of all grades, from kindergarten to college, doctors, nurses, an agricultural specialist, besides several ordained ministers and a due proportion of wives.

The war entered into this year's conference, as was inevitable. "War Problems on the Mission Field" was one of the subjects discussed. The analogies between the missionary's spirit and life and the soldier's were continually remarked. The devotional hours, in particular, revealed the heart searching and weighing of claims through which the candidates had come to persist in their foreign missionary purpose at this crucial time.

As in former years, the series of talks by the Board officials was informal, practical, and directed to those matters concerning which experience has shown that the new missionary needs suggestion or reminder. A special feature this year was an address from Secretary Herring upon "Our Denomination and the Tercentenary," which opened up the foreign missionary's share in our Congregational expansion. The social features, including the reception at the Cambridge home of President and Mrs. Moore, were greatly enjoyed and did much to promote the welcome sense of comradeship.

Never has the conference had better closing sessions than this year, when it ended on a Sunday. Morning worship with the communion, conducted by Dr. Oliver Huckel, was observed at the Harvard Church, Brookline, and in the evening there was a ringing farewell at the First Church, Winchester, under the inspiring lead of the pastor, Dr. Howard Chidley. Thence the roads parted, which lead long and far to the several fields where these young lives are to find their service. Heroes both of the cross and the flag, they also are to be followed with grateful and loyal regard.

A Live Mission in a Live Place

WORD has come of the organization of the Shaowu station and district, hitherto a part of the Foochow Mission, into a separate mission. This event occurred on April 19. Dr. Joseph E. Walker, senior member, who has been identified with the Shaowu station since its opening in 1876, was appropriately made moderator of the new mission. In writing of the event, Dr. Walker calls attention to the fact that all who have lived in Shaowu and have been members of the station, except Mrs. Walker, are still living, a fact which is more noteworthy in that when work was begun in Shaowu the first-comers were told they were opening a missionary graveyard. "Now, after forty years," remarks Dr. Walker, "the first grave is yet to be dug; perhaps it will be mine; this will be quite fitting." It is not easy to think of a grave in connection with any one so active and eager as Dr. Walker. The Shaowu station has been alive in every sense during its history. As it has been more fully staffed and equipped of later years, it has made increased progress. We are looking for stirring reports from this youngest mission as it sets itself anew to the development of its field.

CAMPING ON THE MOGALAI TRAIL

By Mrs. RICHARD S. ROSE, of Barsi, India

THE larger part of the work of the Barsi station of the American Marathi Mission lies in H. H., the Nizam's Dominions, commonly called the Mogalai, because it was formerly ruled over by the Mogul emperors. From forty-five to fifty-five miles northeast from Barsi lies a group of villages in which live about four hundred Christian people. Mr. Rose and I have recently been up there for almost five weeks, and have camped altogether in five different places.

The Barsi Light Railway took us forty miles on our journey both ways, and the rest of the traveling was mostly on bicycles. The equipment was simple—a couple of tents, camp cots, tables, a few chairs, cooking vessels, camping dishes, provisions, two "boys," and last, but not least, a dog and a gramophone. These last two proved extremely effective mission agents: Pharaoh, the puppy, because he made friends with every one, ran out and greeted passers-by, positively inviting them to come in and talk with the sahib; and the gramophone because it was a novelty, and whenever its strains were heard a miscellaneous crowd gathered immediately. A couple of bullock-carts carried the equipment from one camping ground to another, while we cycled, walked, or rode.

INDIANS ON RAILWAY PLATFORM OF A STATION SOUTH OF SHOLAPUR

Romany woman in center

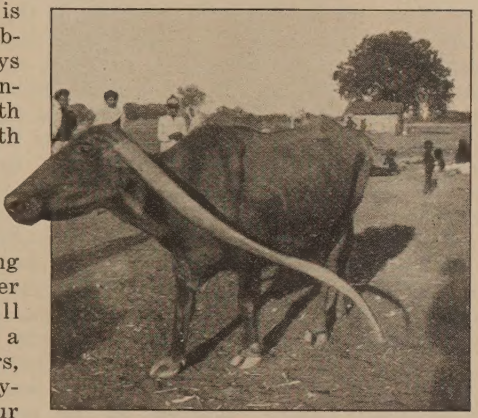
The country roads are very poor and trying even for the bullock-carts —to say nothing of cycles. Sometimes they are only ruts, uneven and winding, sometimes broad roads of gravel and stones, sometimes grass-grown bypaths, and almost always there is danger of thorns. We had a good many ups and downs in the way of small accidents, delays, failure of our agents, guests, or bullock-carts to turn up in time; but in India one dare never expect arrangements to go like clock work, so we felt surprised that no miscarriage of plans took place.

THE DAY'S SESSIONS

No two days were alike. For the first fortnight we held Bible study classes with our five mission agents —Mr. Rose's 8 A.M. class studied the Gospel of Mark and mine at noon studied the parables.

Before, during, and after the classes there were always numbers of visitors, those who merely came to stare at us and those who brought "petitions." Here was a man who had been suspected of theft. The police, he said, had tied his arms behind him, hung him on a tree, and beaten him. He was not a Christian, but claimed our protection because his uncle was a Christian, and he promised that if we would help him he and a number of his village people would be baptized. Here is a Hindu woman crying for her eight

months' old baby, which the father, a Christian ne'er-do-well, had carried off the previous day as the result of a quarrel. We send for the man and the baby, and he comes, accompanied by his wife and her baby. He is sullen and stubborn, and says that if he cannot have both women and both babies he will go off and marry some one else. We talk for a long time and defer judgment till next day. In a couple of hours, when we are trying to rest our exhausted brains, the man reappears, smiling and pleasant. He says he has decided that Satan had deceived him and that he is willing to take back his legitimate wife and be good to her. The little wife (aged about fourteen and in rags) is smiling and happy, and the other woman arranges to marry a Hindu widower.



A BARSI BUFFALO

Here again is a man of the farmer class, whose field, he says, has been taken from him unjustly, and he begs the sahib to write to the *talukdhar* (collector) in his favor, for the case is shortly to come up at Oosmanabad. Next comes a poor Christian woman with five children. Her husband favors his other wife, and this poor thing and her family are starving and in rags. She wants advice about leaving her husband and taking all her children to Sholapur, where she and the two eldest would work in the mill. And so it goes on; the problems are endless and endlessly varied, and one always has the feeling that only one side of the case has been stated. Such problems and talks with our Christian and Hindu visitors fill by far the larger part of the day, while in the morning, afternoon, and evening we have meetings in the villages or out beside the temporary huts.

By far the favorite meeting of the day was that at 8 or 9 P.M., when the people had got back from their field work and had had their evening meal. That is the only time when the people are free, for this is their busy season, with cotton-picking, peanut-gathering, the flax harvest, and plowing for the sowing in the rains. Every night we would go out after dinner to some group of huts. At present the villages are empty because of plague and the people build, on the open prairie, huts of straw, branches, mud, or corrugated iron sheets. They keep in groups according to caste, just as they do in the village, and we were invited to the Mang, Mahar, Maratha, and Wani quarters. Often a fire was lit, for the nights were cold, and a string cot, covered with a dirty (and usually lively) cloth, was placed for us and the gramophone—which, by the way, the people call the "sounding-box." The folks gathered round, squatting on the ground, huddled in blankets, cotton cloths, or whatever rags they had.

THE EVENING'S PROGRAM

There was a lot of singing, several speeches, and some gramophone music. It was intensely interesting to watch the faces of those who had never heard it before. First came surprise, almost consternation, then a pleased smile, then a chuckle, then a burst of laughter. By far the two favorite records were "The Mocking Bird" and "The Whistler and His Dog." Oh, the delight, the rapture of

the little boys, as they listened to the "bird" whistling. As for the other piece, when the master whistles and the dog barks, our little puppy often runs forward, cocks his head, and listens exactly like the trade-mark of "His Master's Voice." This, of course, entertained the people, and they fairly rocked with amusement. One man asked if it were Pharaoh's voice in the "box." Many a time we wished that the good friends in America who gave us the gramophone might have seen its effects. Because of it, we got invitations to high-caste quarters when the people would not have asked us merely to preach; but, of course, if they got the fun of the gramophone, they had to listen to the gospel as well.

BAPTISMS

If the work in the Mogalai is judged solely by the number of baptisms, it must appear disappointing. But there are many inquirers, and we are hopeful that they and others may come out. The Christian influence is spreading, and we found the people on the whole extremely responsive and friendly. We concluded that the future of Indian Christianity depends largely on the conduct of the Christians themselves. In one village especially, where the Christians are a splendid lot of people, hard-working, honest, and independent, they are held in high esteem by the Hindus and Mohammedans alike, and are seldom subjected to injustice or persecution. On the other hand, where the Christians are poor specimens, the police are hard on them and often ill-treat them, and Christianity itself is little respected. It is splendid that these isolated Christian communities remain steadfast in the very midst of the temptations of heathendom. The Mogalai Christians can largely be traced to the influence of Mesoba, a converted criminal, who, on his way home after serving out a prison sentence, came across a Christian tract, was convinced by it, baptized by the nearest missionary, and straightway set about converting his old associates and neighbors. Occasionally converts have lapsed back into Hinduism, but we found that most of those had become Christians in time of need and for material gain, so that their faith had been only of the opportunist order.

MARCHING TO THE BIBLE CLASS

CONTRASTS

We were much struck during our tour by the way in which Christianity is leavening Hindu society. Our Christians, although poor and mostly of outcaste origin, are usually cleaner, happier, and better educated than their Hindu neighbors, who are beginning to wake up to this fact. Then, as regards the position of women, it is an acknowledged fact that it is greatly improving, and I believe that this improvement is largely due to Christian influence. For instance, in remote villages mostly shut off from the outside world, the respect which Indian Christians show their women folk is gradually affecting Hindu family life. In connection with this let me tell what happened one day. We had struck camp, and while Mr. Rose was finishing some packing, I sat reading a home paper. Two Indian women, with huge bundles on their heads, came and stared at us. Then one of them blurted out indignantly: "Look here, why are you sitting there idle while your husband does all the work? And you, Sahib, why don't you make her get up and work?" "Why," laughed Mr. Rose, "I'm very glad to do the packing and let my wife rest." "Goodness me!" cried the woman, "then what on earth did you marry her for?"

GOING INTO BARSI FROM THE EAST

ON THE STREET AND IN THE HOUSE

By Mrs. L. HENRY GATES, of Sholapur, India

THE big object of prayer this past month has been the evangelistic campaign. I shall spare you statistics! Suffice it to say that many hundreds of people heard the gospel in song and story. The city was divided into districts and a group of singers and speakers appointed to each section. Each afternoon all the groups met together for prayer and then started at once for their preaching. It is always easy to gather a crowd in the streets of an Indian city, and the late afternoon is the best time to catch people who are returning from work.

The thing which caused us much gratitude was that everywhere people listened attentively and quietly, and there was practically no opposition. In one place, some Brahmans spoke up and said, "Why are you saying all this when you know that Hinduism is the true religion?" The answer came most unexpectedly from another Brahman in the crowd, who said, "Christianity is the true religion and *I* am a Christian at heart!" Needless to say, that man is now the object of our prayers and interest. The Mohammedans especially have been eager to hear. The open-mindedness of the people was so noticeable that the leaders among the Hindus and Mohammedans

LEADING CHRISTIANS AT PADOLI

Rev. V. R. Chandakar, assistant superintendent, at the left

became alarmed and started their leaders to speaking in the streets, in order to stem the tide.

The workers are now doing the follow-up work, and we hear that there are perhaps twelve or fifteen ready for baptism and many others who are thinking seriously. There is one young man who has been studying the Bible for the last six months. He is at the same time studying Mohammedanism with a *molvi*. His benefactor has said, "Let him study both well and do as his conscience dictates." His Bible teacher is our Urdu pastor, who himself was the son of a Brahman priest, and is in every way well fitted to help the lad. One Brahman government official has for some time admitted that he believes in Christ, but he fears to take the stand because of all that he will lose. He has now reached the point where he is questioning whether he will lose his chance of salvation if he does not acknowledge Christ. We are beginning to work for his wife and family, so as to help him as much as possible.

REV. NARAYANRAO V. TILAK

The Marathi poet

The women kept pace with the work of the men during the campaign. Their work is necessarily different, since it must be done in the houses, where only a few can gather at one time. Their record shows that they talked to more than 800 women in the two weeks of work. Everywhere they are welcomed and urged to come again. Everywhere there is the same answer to the question, "Do you believe in the loving Saviour?" "Yes," they say. "Then why not say so?" To which they answer, "We can't, because of caste."

It was a great treat and help to have with us for special meetings the well-known poet, Narayanrao V. Tilak. He has recently

adopted the garb of a Hindu religious leader. It is a saffron-colored gown, hanging straight from the shoulders. The first time I heard him speak, he was standing on a street corner in the moonlight. Many Indians were seated or standing, listening attentively while he stood, like one of the prophets of old, with hands raised to heaven, denouncing the sins of the people and calling upon them to repent and to believe on Jesus Christ. It was dramatic and beautiful. We also had the help of Mr. Bawa for the Mohammedan work, and both Dr. Hume, of Ahmednagar, and Mr. Updegraff, of the Presbyterian Mission, held services in the church. We feel that the effort has been immensely worth while, both for the Christian community itself and for the heathen. Among the Christians there has been much prayerful, devoted work, which we hope will continue. There have been one or two instances of the development of real personal workers among the Christians where we had least expected it. God has blessed us all.

FINISHING FOREIGN MISSION TRAINING IN FRANCE

By Lieut. HOWARD Y. WILLIAMS, 10th Engineers, A. E. F.

Lieutenant Williams was graduated from the Union Theological Seminary, New York, in 1917, and was a candidate for foreign missionary appointment under the American Board in expectation of joining the Marathi Mission, India, where it was anticipated he would find a wide and effective field for his energies, perhaps in Bombay. The war, however, called to him so strongly that he felt compelled to postpone his foreign missionary service and to offer himself for a chaplain's post in the army. The following account which he sends of his activities with his regiment indicates that he is not only well employed at the present, but that he is storing up experience and discipline that will the more qualify him for the mission post later on. — The Editor.

IN the British army the chaplain is the "padre," but in our American regiment he is the "parson"; at least, that has become my cognomen in the 10th Engineers, one of the finest groups of men ever assembled. One evening in September last we steamed out of New York harbor with not a soldier to be seen on deck, and very few onlookers aware that one of the first contingents was on its way to France. If our departure was a secret, not so our arrival in Europe. As we wended our way up the Clyde channel, between two endless rows of ships in all stages of construction, we were given, as the first American troops to land in Glasgow, such a prolonged reception as we shall never forget. It seemed as though the shipyards had declared a half-holiday, for the river banks were crowded with the men and women workers, who cheered and cheered. The shout would go out, "Are you down-hearted?" and like a raging torrent came back the answer of the Americans, "No!" Some women of Glasgow had cleaned the barracks for our reception, but the R. T. O. had trains waiting, and in a few hours we marched to the depot amid shouting thousands. Though on our return to America no one should greet us, we would not be greatly disappointed, for all that we ever shall deserve we received from those Scotch Highlanders.

These pioneers of American troops in France it has been my privilege to serve as a chaplain. For nine months now they have been working in the forests behind the fighting lines, getting out barbed wire stakes, trench poles, duck-boards, mine timbers, signal corps poles, and lumber of all kinds for dugouts, barracks, and warehouses. Day and night the men labor, sending up their products to the front, often to the tune of the heavy guns roaring away in the distance. About one-third of this regiment are college men; a number of them are well-known athletes, some from wealthy

families, but here they are all on one basis. What needs to be done they do, digging trenches, breaking rock for roads, blasting, even to taking the place of horses. I remember censoring a young soldier's letter during the early days here, and he had written, "I have been a horse for the last three days"; and he had, for before our horses arrived ten or twelve men had been hitched to a wagon, hauling necessities to the camp. The work is rather monotonous and has not the excitement of trench life, but the men jump into it with a vim and a smile that make us all proud of them.

LIEUT. HOWARD Y. WILLIAMS
10th Engineers, A. E. F.

Such is my congregation of 1,600 engineers, augmented by four service battalion companies, making about 2,500 parishioners in all. The parish is divided into five large posts, scattered over France from east to west, and from north to south. From one camp we can look over into Switzerland, and not far from another one into Spain. A western circuit-rider does not compare with an army chaplain as a traveler, for my circuit takes two months and more. Intensely interesting have been my efforts among these men. Each large post is usually divided into five or six camps some distance apart, and that means that the "parson" is on the jump every day and night. On Sunday I usually hold two and three church services. These have been held in every place imaginable, on a ship's deck, out of doors, in half-finished barracks, in old barns, in officers' quarters, in tents, but now mostly in rough recreation halls, or large tents, which we have provided in every camp. Two or three more nights a week are used to have church services in camps that could not be reached on Sunday. The mid-week services are often preceded by boxing and wrestling bouts, or a baseball game, held out of doors. On the remaining nights we have lectures, shows, concerts, moving pictures, in one camp or another. My days are spent in studying; in trips to near-by cities to purchase supplies for canteens and for individual men's needs; in correspondence that shall bring writing paper, athletic equipment, books, magazines; in personal interviews, visiting the sick, refereeing athletic events, and anything that will minister to the well-being of the men.

How appreciative and responsive these soldiers are! After every service they crowd around to express their gratitude and to discuss and ask questions; but it takes the farewell service, when I leave for other posts, truly to learn their feeling. After having worked among them for a month and shared their temptations and hardships, their happiness and friendship, it has often been difficult to keep back the tears as I have tried in a final prayer to sum up our gratitude and needs to the Heavenly Father, who watches over us and has come very near to us in these days. Traveling among the men in this way, I serve to keep the different units of the regiment in touch with one another while we

are thus separated, and to keep them informed of each other's efforts. Many are the personal greetings I carry from one man to another. I am also the traveling news bureau. On my trips I have the opportunity of seeing the American army progress in all its phases, as well as in getting many personal accounts of the war from the Allied soldiers. Our camps are always near small towns, and, the news being scarce, no visit of the chaplain is complete without one talk on general observations and experiences. You may well envy the army chaplain his opportunity as preacher, lecturer, educator, athletic promoter, entertainer, buyer, traveler, reporter, regimental historian, but most of all as friend. All one's capacities count, but I think the personal contact perhaps does most. When men have come as individuals in their need and with their difficult problems, then have I had my greatest opportunity, as well as my keenest sense of dependence on Him who is the source of all strength.

The American army is surely setting a standard here in its care and regard for the men's morals. Our leaders in every way are seeking the highest moral tone. The temptations here are mighty and ever present, but those in command have coöperated in every way with outside organizations seeking to help our men, and have issued information and orders that would tend to promote highest standards. We have plenty of black sheep in our midst, as in civil life; some men are falling, but many are climbing upward, living stronger and more unselfish lives than in the States. "Booze" is our greatest enemy. Practically every court-martial case, every difficulty with men in the company administration, is due to this evil. It was never so apparent to me what an offender liquor is. This is the verdict of many of our officers and men. Here, again, the army in every way is endeavoring to deal wisely with the situation.

Most of our regiment are very anxious to get to the front and in the thick of it. Just when our turn shall come we cannot tell, but when it does come we shall be ready to do our part there. In the meantime these engineers plod away at a task which is somewhat monotonous, and in the doing of which there is not much glory, but all the same rejoicing to do what their country calls them to do, realizing that the harder they work the more will their brothers at the front have to assist them in their great task.

The Young Men's Christian Association and the Red Cross have helped us greatly in camp and hospital, the former having secretaries in three of our camps. Friends of the regiment have made me the treasurer of a welfare fund, the money donated to be used in any way for the pleasure and contentment of the soldiers. Thus in every way those with the spirit of the Master of men are making our lives here more happy and useful. All working and fighting together, we shall soon have the forces that are incarnated in the Kaiser on the run, victory will be ours, and then the old red flag of war will come down and the white flag of peace shall go up. When that day comes it will be a "grand and glorious feeling," when General Pershing marches down the line of the victorious hosts and says, "Army dismissed!" Until that day can come in honor, just watch these men here in France, representing the best land in all the world, giving everything they have to make the world safe.

CHURCH AT KAMUNDONGO

A SAMPLE CRY FROM THE FIELD

By Rev. HENRY S. HOLLENBECK, M.D., of West Africa

Dr. Hollenbeck's "Cry" comes from the heart. In an accompanying letter, addressed to the Foreign Secretary, he pleads still more directly the emergency of the situation in West Africa: —

"We are passing a milestone — perhaps more than one — just now in the work here at this station. Up to the present, the work has been practically confined to the limits of one tribe, both here and at the other stations as well. Now comes the call for help from three other tribes, and in a way that does not permit of their being put aside. It is a source of great satisfaction and a cause for thanksgiving, and to my mind well calculated to fire the imagination. The fact is that we cannot even surmise what the full significance of it may be. It is quite extraordinary and, in at least one case, it is altogether out of the usual way things work out here." — The Editor.

THE reports which come to us of the tremendous contributions to war funds and the skyward trend of prices lead us to think of the possibility that people at home will think it necessary to cut down if not cut off their contributions to Foreign Missions. The thought causes us no little perturbation here on the field, as it is an inopportune time for retrenchment; a time of increased need as well as of enlarging opportunity. War times and war prices have contributed to the poverty of a people who were already approaching destitution, and there are forces operating which seem to have brought people into a more plastic condition and made them more susceptible to the gospel message.

HEATHEN AND CHRISTIAN

Just now we have calls from new fields which offer great possibilities for the development of the work. For instance, there are some boys in school here from a district more than a month's journey away who are talking of returning and who want to take a teacher along with them. We cannot foresee all that this may mean, or know the full significance of it, yet it

is an inspiring opportunity to send the first gleam of the light to that dark corner, down toward the frontier of what was formerly German Southwest Africa. The region is occupied by quite a large tribe and is quite out of the sphere of any missionary influence at the present time. The people are indeed without God and without hope in the world. Their representatives whom we have among us are pleading for help for their people in no uncertain accents. In fact, they quite refuse to be denied.

We have a well-qualified young man who is anxious to go down and start a work, but there are adversaries. It is a long trip through a region not known to us. It must be made by caravan through the territory of hostile tribes, who are keen on plunder and pillage and have no compunction about murder. It will necessarily involve considerable expense, and our volunteer is without means.

Quite recently calls have come for help from one of our neighboring tribes which has no other place to which to appeal. Delegations came from three villages, with the full expectation that they would be able to take teachers back with them. Some evangelistic work had been done among them, and they realized the need of a permanent preacher and teacher if they were to come to an adequate understanding of the message. We simply could not refuse them, and so arranged for a worker to go and live among them. This raises the question, Where is the money to come from for helping these workers? The people, we know, are quite poverty stricken and would not be able to support teachers. The workers have no means of their own, and it would not be feasible for them to take up the work without help. There is a keen desire for the light in that region, and we have been assured that we could expect more calls soon. This may mean the beginning of an effective work for that neglected tribe. As in the previous case, we cannot see what the end may be, but the call is fraught with opportunity.

In addition to these calls we have others from people near at hand for whom we are perhaps more directly responsible, all requiring funds for a proper and adequate answer. Last year the available funds were insufficient for the work we had in hand,

BOOTHS ERECTED BY CARRIERS, WHO COME TO THE MISSION FOR ONE NIGHT'S STAY

and there has already been considerable of an increase, so we are confronted with the burning question, Where are the funds coming from for this larger work? We are unable to find an answer, yet we cannot escape the conviction that it is the Lord's doing, that it is directly in accord with his program, and that means will be provided. We are led to send out this statement of the need and opportunity with the hope that the knowledge of them may lead friends to lend a hand in what seems to us a critical situation. It appears to be one of those tides in the affairs of men which should be taken at its flood.

The amount required is not a large one, hardly worth mentioning. Compared with the enormous amounts given to some of the war relief funds, the whole amount available for this entire mission, which is responsible for millions of people, is diminutive, in fact, utterly insignificant. As to the amount needed for this new work, $100 would provide for the beginning of the work among that distant tribe. Half that would start an effective work in the nearer one. Each additional twenty-five dollars will support a native worker and make possible the seizing of another opportunity ere it passes, perhaps not to return.

One cannot be here, looking the situation in the face, without seeing new force in the statement made by Paul to the Romans: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

LINES FROM MISSIONARIES' LETTERS

Paotingfu, Chihli District, China

"We had a splendid Easter Sunday here in Paotingfu. About twenty were baptized, and twice as many came into the church on probation. Our country field is just calling for some one to come and tell them about Christianity. I have had to 'sit on my conscience,' this year, to stick to my language work."—*Rev. Harold W. Robinson.*

Shaowu, China

"We feel that we are quite up-to-date with all wheatless, heatless, sweetless days, and using but six cents' worth of meat and fats per week per pupil in our girls' school in Shaowu. May the war soon end! Then many new soldiers join in heralding the lasting peace."—*Frances K. Bement, W. B. M. I., principal of the Lombard School for Girls, Shaowu Mission.*

Mahableshwar, India

"But it is my evangelistic work which above all else gives me ground for rich encouragement. My preaching band (or bands, now two instead of one) now numbers twelve workers instead of four when I took charge, besides two educational workers. Never have we had such crowds at preaching as this last few months, and never such eager listeners and inquirers. Our monthly average of Scripture sales this last four months (that is, in 1918) has been nearly two thousand, which is exceedingly encouraging. And I am more impressed by the quality of *secret* inquirers after Christ, leaders of most important communities in Bombay, who are coming to me and to others for guidance and counsel."—*Rev. J. F. Edwards, Bombay.*

FOR CHRIST AND FOR CHINA

UNNUMBERED lives are now being laid upon the altar of sacrifice. The world is aghast at the cost of its saving. Yet all the sacrifice is not made on the battlefield or amid the tumult of war. The death in Peking, June 5, of Rev. Murray Scott Frame from typhus fever took from the world a young life of singular promise and charm, and from China one of the ablest and most devoted missionaries that ever gave himself to its redemption.

Mr. Frame was just closing his first term of missionary service, and with his wife and their baby had come from Peking to the port of Tientsin to take the steamer for the homeland and the anticipated furlough, when a sudden attack of fever caused a halt, a return to Peking, and in a few days the ending of his earthly life.

REV. MURRAY SCOTT FRAME

Born, Hudson, Wis., November 4, 1881. Educated, Wooster (Ohio) Preparatory School, Wooster University (1901); Union Theological Seminary, New York (1907). On fellowship from Union Seminary, studied in Palestine (1907–08) and in Berlin (1908–09), and (1909–10) took Master's degree in Arabic at Columbia University, New York. Taught in Forman Christian College, Lahore, India (1901–04). Ordained, May 2, 1910, Broadway Tabernacle, New York. Appointed missionary of American Board, May 10, 1910. Arrived in China, October 30, 1910. Located at Tunghsien till 1917, then at Peking till death. Married at Kyoto, Japan, October 10, 1913, Miss Alice S. Browne. Three children: Frances Kendall, born October 26, 1914, died December 28, 1916; Murray Scott, Jr., born April 30, 1916, died May 5, 1916; Rosamond, born April 13, 1917. Mr. Frame died in Peking, June 5, 1918.

The blow is immeasurable from every point of view: for his family, in ways and to a degree too intimate for expression here, wherein we can only add our prayerful sympathies; for the North China Mission, which is thus deprived of a most versatile and dependable man; for the Chinese pastors and workers, who have lost an exceptional leader and yokefellow; for the student class in the district of China's capital, before whom he was a rare combination of scholar and worker; for every friend of China and of the Christian movement in that land, who saw in him a true apostle of Christ. What a sense of loss and sorrow, as well as of joy and pride, will be mingled in the hearts of Mr. Frame's friends in China appears in the tribute which follows from the pen of Rev. Howard S. Galt, his associate in Tunghsien. For the American Board and a body of friends and admirers in this country we can only add that even in so short a missionary career he has abundantly fulfilled the high hopes with which he was sent forth. His record in college, seminary, and graduate preparation, his fine qualities of manhood and of Christian character, prompted great expectations; his life work surpassed them.

Much was anticipated from the furlough year: a mission study text-book on China, to be published in the autumn; a period of fellowship study at Union Seminary; a visit to his supporting church, the First Church of Columbus, O., whose eminent minister, Dr. Washington Gladden, has just followed its younger representative into the eternal world; participation in the annual meeting of the American Board at Hartford in October; a richly effective missionary appeal among the churches of the Board's constituency through all the year. These plans and others are all suddenly, irretrievably broken. It must be for those who remain to carry out God's higher plan.

MURRAY SCOTT FRAME: AN APPRECIATION

By Rev. HOWARD S. GALT, D.D.

"HOW are the mighty fallen in the midst of the battle!" Struggling for the triumph of Christian truth and light and love amongst the Chinese, Murray Scott Frame crowns his efforts with the supreme sacrifice.

Only one term of service—seven brief years—yet how filled with achievement!

As a student of Chinese, excelling all others in the modern period of the mission. Living for months in the mission outstations, surrounded only by Chinese, he sought diligently a sympathetic understanding of their language and their ways. He early assumed large responsibilities in the mission, but pursued with zest and determination the study of the written language, coming to his final examination with a range of study and reading surpassing all others.

As a teacher in the college he brought daily to the classroom intellectual vigor and leadership of a high order.

As an evangelist he traveled and preached in season and out of season, enduring all hardship, turning back at no difficulty.

In the recent reorganization of the mission he was one of the statesmen who, with insight and outlook, grasped the principles of the task, and helped determine the new policies of the mission and the new coördination of its forces.

He was last year transferred to Peking, in order that he might employ his rare gifts as organizer and leader amongst the students and merchants of that great metropolitan center.

And when flood and famine raged rampant in the province, he went forth with others to organize the ministry of relief and reconstruction.

In this fine service the dread fever seized him, and just as his furlough in the homeland was due, he was translated. To rest, do you say? No, but surely to some higher, greater service, as befits one of the noblest souls God ever called to be colaborer with himself.

FROM THE TOWER OF LU HO ACADEMY, TUNGHSIEN, ACROSS THE CAMPUS TO FACULTY AVENUE

President Galt's home is in one of the larger houses. Mr. and Mrs. Frame were for some time his immediate neighbors

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR JUNE

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1917	$17,683 88	$2,933.43	$782.75	$1,938.84	$5,000.00	$980.50	$29,319.40
1918	15,003.73	2,661.60	893.28	2,863.41	2,240.00	1,027.00	24,689.02
Gain							
Loss	$2,680.15	$271.83	$110.53	$924.57	$2,760.00	$46.50	$4,630.38

FOR TEN MONTHS TO JUNE 30

1917	$236,490.45	$34,767.69	$11,907.40	$162,326.94	$41,675.00	$19,271.60	$506,439.08
1918	240,743.26	40,688.07	12,714.30	156,283.10	30,558.36	19,816.02	500,803.11
Gain							
Loss	$4,252.81	$5,920.38	$806.90	$6,043.84	$11,116.64	$544.42	$5,635.97

FALLING RECEIPTS

WHEN you read the story of the receipts of the Board for the month of June, you will agree that we are warranted in sending out the most urgent kind of appeal for help in the remaining weeks of our year. After bringing the Board successfully through three years of war for our constituents to fall down now would be exceedingly unfortunate. In that event many would argue that the friends of the Board are growing weary in well-doing, and that curtailment of the work is in sight. It would be hard to answer such a charge. Yet we do not urge consistency in our record from year to year as a prime consideration. What we must keep before us is the clear will of God that we should seize our present opportunities for extending the Christian religion, and that we should meet our responsibilities as God-given, and as they arise. This means paying our bills as we go; it means that a policy of debt is un-Christian as well as unbusinesslike.

Every consideration points to a strong effort on the part of churches and friends of the Board during the all too few days that remain.

The books will be kept open until September 7, and not a day longer. There will be about five weeks for work after this number of the *Herald* comes to hand—five weeks for churches to round out their apportionments for the summer quarter, and to get the money into the Board's treasury during its fiscal year; five weeks for readers of the *Herald* to make up their minds about the extra personal gift. Friends, do not let this call go unheeded! If you expect to join in the song of victory after the books close, you should join in the movement to make such a song possible.

The above tabular financial statement needs no comment. It tells its own tale.

A SAMPLE LETTER

We are receiving some splendid letters from our constituents all over the country in regard to the possibility of the American Board's closing its year without a deficit. From the East and from the West they are sending words of encouragement and urging that the Board must not be allowed to fall behind in such a time as this. Here is a statement from a prominent Corporate Member in Wisconsin, who looks beyond the war and urges that we should prepare for missionary expansion throughout the field:—

"I have great interest in the news you give from the field. I wonder who can estimate what will happen in the mission fields after this war is ended. We look for an immense business expansion in the United States, as a matter of course, and I wonder if we should not look for missionary expansion as a matter of course. The drift of things of late, the entry of the Chinese and so many other races into this great struggle in Europe, and the recognition of the work necessary to their morale on the part of the War Councils of the Young Men's Christian Association and the Red Cross, provisional representatives, at least, of the United States, indicates clearly that in the great program of social reconstruction after the war, of which we hear so much, we shall all, whether we believe in foreign missions or not, have to give a distinct place to this great civilizing agency."

"OVER THE TOP" FOR THE BOARDS

There is a Congregational Sunday school in New Jersey which deserves more than an ordinary word of commendation for its record in giving to the missionary societies under the Tercentenary Chart Plan. We refer to the Sunday school at Plainfield, N. J., of which Mr. Whiton is superintendent and Rev. H. E. Clarke is pastor. The record in the past year is a truly remarkable one, and shows the capacity for giving on the part of the church, far surpassing that of the general congregation in many a church.

The record shows that in 1917 this school gave $2.52 per member, and that they sent their gifts to the treasury of all seven of the Congregational societies. Naturally we are gratified to have received ninety-two cents per member for the work of the Board in Beira, Africa, which was the special object of the year. In addition to its generous support of our missionary work, this school followed out the entire educational program which was suggested by the Boards. In fact, Mr. Whiton considers that the educational program accounts in no small degree for the generosity in giving.

A neighboring school sent a deputation to Plainfield to learn how they secured such deep and abiding missionary interest on the part of the young people. The superintendent replied, "You should begin with the cradle roll."

If a banner is ever given to a Congregational Sunday school which, under the Tercentenary Plan, makes the finest record in a given year, and we hope this may be done, we are confident that the Plainfield school will be as likely as any to receive the award.

FALL MISSIONARY PLANS FOR SUNDAY SCHOOLS

Soon after this copy of the *Herald* is received there will be mailed to all Sunday school superintendents a six-page leaflet announcing Sunday school plans for the fall.

For the third time the American Board and the three Woman's Boards have united in the preparation of graded stories and programs for Sunday school use. "Congregational Pilgrims as Workers for Righteousness" is the theme, making this set of material the second in the "Congregational Pilgrim Series" planned for our tercentenary years, 1917–1920. The material has been prepared with the needs of both large and small schools in mind. The set sells for thirty-five cents, and includes the following:—

1. "TEN–MINUTE PROGRAMS." A series of six programs, presenting our missionaries on the far-flung battle line. May be used in whole or in part. Map and bulletin board suggestions. *For Seniors and Intermediates.* Copies sold separately, 10 cents each.

2. "LITTLE TOILERS OF OTHER LANDS." Six stories of child workers in our mission fields. *For Juniors (9–12).* Copies sold separately, 10 cents each.

3. "OUR FAR–AWAY FRIENDS." Six stories with six enlarged pictures, telling about the toilers who help us to get every-day necessities. *For Primary and Beginners' Departments.* Copies sold separately, 25 cents each.

4. THE PICTURE SHEET. A sheet of half-tone illustrations for use with the Junior stories and the "Ten-Minute Programs." Copies sold separately, 5 cents each.

5. THE INVESTMENT CIRCULAR, a description of the fields to which the Boards ask the Sunday schools to contribute this year. Suggestions about offerings. Additional copies free.

6. "IN THE SERVICE OF THE KING." A Christmas concert program with supplement, in which the present call for service to country and Christ's world-wide kingdom is combined with the Christmas message. Sample Christmas offering envelope. Supply of both free upon order.

Many of our Sunday schools now follow the plan, suggested several years ago by our Home and Foreign Mission Board leaders, of using the fall months, September through December, for foreign missionary instruction and giving. This set of material, therefore, is planned for the fall use in the hope that schools will use the programs and stories on successive or alternate Sundays, from mid-September to mid-December, and that the four months of study will culminate in the use of the Christmas program.

The Boards unite again in offering definite investments in the fields abroad. The investments offered are closely linked with the program for study throughout the fall. It is hoped that Sunday school missionary leaders will present the various investments early in the fall, so that during the weeks of study the interest of the boys and girls may be cumulative and their giving intelligent. While the Boards do not wish to dictate to Sunday school leaders, they do unite in urging that schools shall divide their gifts evenly between the American Board and the Woman's Board of the district. By so doing each school will have a share in the special lines of work undertaken by the two Boards, the work for women, girls, and little children carried on by the Woman's Board, and the general evangelistic, educational, and medical work of the American Board.

Many of our schools have already enrolled under the Tercentenary Chart Plan. Perhaps leaders in such schools will wonder just what their relation to this fall educational program is. The answer is simple. To all Tercentenary Schools the "Ten-Minute Programs" and the Investment Circular will be mailed. By the use of the six "Ten-Minute Programs" through the four months of the fall the Tercentenary Schools will more than fulfill their obligation to the educational features of the chart plan. But the Tercentenary Schools are urged not to stop with the use of the "Ten-Minute Programs," but to make use of the complete set of graded material.

All leaders in Sunday school work who are interested in this missionary educational plan for the fall are urged to get in touch with the Educational Department of the American Board, or the Young People's Secretary of the Woman's Board of the district. These educational leaders stand ready to help the workers in the local schools to make this fall of 1918 the best yet in missionary interest and education.

FOREIGN DEPARTMENT

TURKEY AND ROUNDABOUT

Late News from Port Said

"Yesterday I went calling on the new refugees who came three weeks ago," writes Miss Ethel Putney, from Port Said, on May 22. "One of the women had come to me to say that she had wool in her tent, and if I would only give her something for covering she could make herself two good quilts. I thought I'd better go to see. One has to question everything till you get so tired of not being able to believe the stories that are told. She really did have a sack of excellent wool, and I promised some covering.

"Dr. Hurd, of the Red Cross Commission for Palestine which is on its way here, was with me and wanted to see something of the camp, so I concluded I might as well go around to every tent and make a list of what they had in the way of blankets and other coverings. We are getting a stock; and also of mats for the floors of their tents, but we have not been able to get them in time to give them out yet to these new people. As I questioned and looked, several answered, 'We have nothing; how could we after three years? What could we do?'

"Then I asked them a little of their story. It is the same old one that you've heard before. Three years ago they were driven out of their homes in Mardin (not far from Mosul, north of the Syrian desert), from Hadjin, Gurun, and other places in the mountains of Asia Minor. After an awful time on the road they reached Tafile, south of the Dead Sea. There they stayed for nearly three years, living with the Arabs.

"I asked how they got along, for of course they brought practically nothing with them. 'Oh, we worked.'

"What did you do?"

"'We worked in the gardens and carried water, and our women whose men had died on the way did servants' work for the Turks. They paid us little, and everything was very expensive. Those who brought money with them got on well, but the others!' When they left their homes they were 3,600 souls, and when the Sherif of Mecca's forces came only 900 were left.

"A few weeks ago the Arab soldiers took Tafile. The refugees asked if they might go to find the English and the French, so they could get news from their friends in America. It seems that they had had many gifts of money sent to them from friends in that country, but that the Turks had never given them the money. Before they could leave the Turks came in and retook Tafile. Of the 900, these 160 escaped with the Sherif's forces."

In the Caucasus

The daily papers have announced the fact that the missionaries who were engaged in relief work in the Caucasus have been summoned to leave the country, and that after a two months' journey they reached Vladivostok. Dr. George C. Raynolds gives an interesting summary of the activities which were under way and which suddenly ceased when the summons from Consul Smith, of Tiflis, reached Erivan. He says:—

"For months we have been cut off from communication with the outside world. One or two letters written in early December and a few periodicals of similar date filtered through in some way. Local papers sometimes gave a few items said to have got through by wire, but they were unreliable; as, for instance, when the

English were reported to have passed the Dardanelles and taken Constantinople. We know nothing of the condition of our friends and scarcely anything as to the progress of the war, save that now we get reports that Germany is seriously pushing back the Allies in France. It would also seem that she is extending her influence in Russia and appropriating the resources of Russia to reënforce her own.

"How much news you may have had from us I do not know. On account of a few things having recently come through from America, I ventured to mail you a package on January 13, containing some photographs of our orphanage boys, but I am not sure that it even left Erivan.

"I hope that in some way you learned of the arrival, soon after Thanksgiving, of our associates, who left the United States in July. With their assistance we were able somewhat to enlarge our work. The needs of the people had been constantly becoming more and more pressing, as other sources of help, which had been ever decreasing, came to an end. The government allowance gave out early. The orphanages held out a little longer, but were beginning to discharge children as their resources failed, and our committee was becoming the sole reliance of the people.

Industrial Relief

"The coming of our associates made possible the extending of the Alexandropol work to reach outlying villages as well as the city. It had the same effect at Etchmiadzin, and permitted outlying districts to be reached from Erivan also. The Industrial Relief Department was able to employ some 8,000 women at approximately thirty rupees per month, putting some 240,000 rupees in circulation. Of men, what with our official helpers, carpenters employed in making spinning wheels for the women and looms for the men, and fitting up the new building at the orphanage for schoolrooms and hospital uses, and those employed in running the more than 100 looms, etc., approximately 2,000 were employed, at an average perhaps of 150 rupees per month, bringing up the monthly payments for wages to about 540,000 rupees, and helping perhaps 10,000 families to live.

KURDS CUTTING WHEAT IN THE REGION NEAR HARPOOT

"The number of 'Home Orphans,' *i. e.*, of fatherless children remaining with their mothers or other friends, gradually increased till it reached 15,000, the monthly stipend being fifteen rupees. These children were scattered among the scores of cities and villages of the whole Transcaucasus district, and the conducting of this department was in Mr. Yarrow's hands. The making out of these lists, the overcoming of the constant attempts at deception, and the making of monthly payments, as political conditions became more and more disturbed, made the carrying on of this department a very formidable undertaking. Each child also received a suit of clothes, material and making, from our shops.

Individual Relief

"There remained a considerable class still unreached—the aged, the sick, the infirm, the helpless, and in Erivan this department of 'Individual Relief' was in my hands. My efficient assistant spent all his time in meeting and examining such cases, and I went to that office two days in the week to make the money distribution, which, toward the end, amounted to from 1,000 to 3,000 rupees per week, and many of the cases thus coming under my supervision were pitiable in the extreme.

"Dr. Kennedy held a daily clinic on the orphanage premises, where he finally also fitted up a small hospital, chiefly for maternity purposes. In the same connection was the department for supplying pure milk to babies and to a few sick. These departments together did a great deal to diminish infant mortality.

The Orphanage

"There remains to report my own pet institution, the orphanage. It was about the first of October that we got our premises sufficiently in hand so that we could call in our boys. Our plan was to take one hundred of the most promising Armenian fatherless boys whom we could find, and we were able just nicely to locate this number, using as dormitories the rooms in the house, reserving two rooms for my own use, and two for the house father and his associate, one room for a library, and one for a sickroom. An adjoining building furnished convenient dining room and kitchen, but schoolrooms must be provided in the unfinished building close by, the rest of that building being fitted up for hospital purposes. It took some time to get all these arrangements completed, but the organization of the school did not wait for this. The boys were divided into three classes, numbered as third, fourth, and fifth, to correspond with the classification of our Van school. The fifth, or highest class, consisted of twenty boys, and the other two of forty each, divided into two sections, using five classrooms in all. Some difficulties were encountered, especially in the English classes, from the absence of textbooks, which, though ordered months before, never arrived, and typewritten exercises had to take their places.

"The boys proved to be much above the average in ability, and though they had been running wild for months, they soon yielded to the influences brought to bear on them, and it was not long before a loving, Christian, spiritual atmosphere pervaded the institution. It was delightful to witness the receptivity of practical Christian truth on the part of nearly all of the older boys, while even the smaller boys were brought to appreciate the fact that they had a personal, loving, Heavenly Father to watch over them. I feel a large measure of confidence that many of the older boys intelligently accepted Jesus as their personal Saviour and Friend.

A Bolt from the Blue

"And so the weeks moved on, the hearts and hands of all of us filled with congenial labor, and hopeful for the future. Once trouble broke out

between the Moslem and Christian classes of the population, and a considerable part of the market was burned, but quiet settled down again. We realized that German influence was extending toward us from Petrograd, and that the Turkish forces were improving the slump in the Russian army to advance their front, recapturing Trebizond, Erzingan, Erzroom, etc. But it was like a bolt from a clear sky when, on Monday morning, March 18, a peremptory order came from Consul Smith, at Tiflis, to drop everything and come immediately to Tiflis, and to leave Russia as rapidly as possible. Our first impulse was to say, 'We can't leave this work and these people, who need us more desperately than ever; we will stay with them and share their fate.' But we realized that if Germans or Turks were to come, or to secure control, we could not hope to afford protection to the people, as we have been able to do at different times in Turkey. Our presence might even make their condition worse. Certainly we would not be permitted to continue our work; very probably we would be interned and so cut off from doing any work anywhere; and we did not venture to disobey the consul's order.

"That day was spent in packing the few things we could hope to keep with us for use on the road, and putting the rest of our belongings in the most hopeful condition for preservation. That evening I said good-by to my beloved boys, and it was a scene long to be remembered. Tears and sobs showed the feelings of every heart. Mr. Yarrow and Mr. Welch were with me, and they succeeded in bringing wan smiles to most of the faces, and persuaded them to send me off with three rousing cheers. But it was with breaking hearts that on Tuesday morning we made our way to the depot. The railroad service had long been disorganized, but the commandant secured a third-class car for our use, which took us in moderate comfort to Tiflis.

"Banking arrangements had been so broken up that for months it had been extremely difficult to secure money in a shape in which we could use it. Once Mr. Maynard (Rev. H. A. Maynard, of Bitlis), at considerable risk, went over to Tabriz and brought back 2,000,000 rubles, but already we had been obliged to pay wages in foodstuffs in place of money. We made the best arrangements we could for the continuance of the work by the hands of the trained and faithful officials who have been working with us, and if the consul is able to get to them the funds he has in hand, we hope that some departments of the work may be continued for a few months. The orphanage has supplies for at least a half year. How much hope we can have that internecine war and general massacre can be averted, it is hard to tell. The general outlook is gloomy enough."

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Miss Orvis's Story

Miss Susan W. Orvis, of the Woman's Board of Missions of the Interior, was one of the party of relief workers who came out from Tiflis with Dr. Raynolds and Messrs. Yarrow, White, Elmer, Maynard, and party. She plans to go from Vladivostok to Peking as soon as tickets, passports, etc., can be secured. She writes:—

"I have had a strenuous experience and have seen much of life at the front. I do not regret the effort when I remember the 300 babies that were fed milk every day, and the 2,000 refugees who had good, hot soup from our kitchen, which I built from a pile of dirt and old bricks which the soldiers had left behind them. This milk and soup depot was one of my special departments, and it certainly was a success. I worked hard to get it into shape. Milk had to be bought in the villages, and brought in cans carried on men's backs. It was hard to get any wood, yet we managed to boil the bottles of milk and give them out every day.

The Soup Kitchen

"The soup was given out to the women (refugees), who came long distances from the villages to get wool or cotton to spin. During the severe cold weather they suffered greatly, as they had thin clothing and no food. Some of them came as far as twenty miles on foot over the mountains. Alexandropol is 5,500 feet above the sea, so the winter is very cold. These women were obliged to come, as this was their only chance to earn money to buy bread. But I could not bear to see them start back without giving them a bowl of hot soup, which they ate in a warm room. They certainly were grateful. The doctor sent some of his patients from the clinic who needed food more than medicine, and we gave them soup or milk or *madzoon*. Then we had several blind people on our list who were fed from the soup kitchen. Just at the last the refugees from Erzroom and those regions began to pour into our city, and we borrowed a wagon soup kitchen from the military authorities and carried soup to them. It was good soup, too!

An Improvised Hospital

"The chief work I had in hand was to open a medical department in connection with our relief work. A trained nurse (a man) from Van was doing what he could to relieve the need, by visiting the sick in their homes. I visited many homes with him. A native hospital had been taking care of inpatients, but this hospital was to be closed, they told us. The committee voted that I should do what I could to start a clinic and drug department, and, if possible, a small hospital for the refugees. An Armenian doctor from Van was found to take charge, and we also secured an Armenian druggist. No equipment was available for a hospital, so we had to begin by weaving cloth for sheets and towels, and making comforters and pillows and mattresses. This furnished work for many people, as also the making of garments, needed by the patients. With great difficulty a house was secured. It had been used as a barracks by soldiers, but they had abandoned it and it was in a dreadful condition. We began to try to clean it up, but the weather was so cold and fuel so scarce it took heroic effort to succeed. The locks were all off the doors and many of the windows broken. We shoveled out the dirt and scrubbed and scoured and whitewashed and fumigated, and then scrubbed again. Wooden bedsteads were made and some wooden stools and tables. Hours were spent in the second-hand furniture stores, trying to find things that could be used to fit up a kitchen and laundry and rooms for the nurses. This took several weeks, and just as everything was ready so we could begin to take in patients in a few days more, then we had to leave it all. But all the time we were getting things ready to open the hospital we had our clinic and drug store running, and so we helped a great many of the refugees.

A Destitute Place

"When the refugees from Erzroom began to arrive by thousands our work was increased. Many came with frozen hands and feet. The greater urgency of the work then made us try harder to get the hospital ready to open. But food supplies were a great problem. I never want to see another place so destitute of everything as Alexandropol was last winter. No bread could be bought, except by ticket, and no one could get more than three-fourths fund (about half a pound) each day. It was the coarsest kind of corn and rye bread, and almost black. But often there was no bread at all. No flour could be bought, excepting in special cases. Everything else was the same way. We were able to get potatoes and grain towards spring, and bought rather large quantities. Meat could be bought also. For our own house we succeeded in getting enough flour to make a supply of

the thin village bread, and that was all we had to rely upon. Prices were exceedingly high, but we were able to get some meat and vegetables, and we had honey in place of butter. A limited amount of sugar was secured. Kerosene was hard to get, and we suffered for lack of fuel.

What's Ahead?

"The native workers were many of them educated men from our mission schools. Two young women teachers from Van were splendid. It was a privilege to work with them. When we were ordered out we were glad to leave the relief work in the hands of such consecrated and competent workers. We arranged for all the work to continue as long as the funds could be secured. Only the hospital will not be opened, unless some one can go to help in it. The great industrial plant, furnishing work to thousands, so that they can support themselves and their children, will be continued under the men who were trained to conduct the different departments. The industrial school for girls will still go on. The babies are to have their milk, and the sick are to be cared for. Clothing is to be made to clothe the orphans, and soup will be provided for the most destitute. I am glad we could have been there long enough to get these things organized, and I trust the money will reach them and the people will be permitted to remain. We dread to hear the reports from there. It was so hard to come away."

Ordered to Leave the Country

Rev. Theodore A. Elmer, of the Caucasus party, left the majority of his associates in Vladivostok, and went over to Yokohama. He writes, under date of May 29:—

"The collapse of Russia has also been an indirect cause of the collapse of our relief work in the Caucasus. If we had remained there after the Caucasus had passed within the sphere of German influence, our presence would have been more harmful to the Armenians than our absence; nevertheless, it was heartrending to leave those helpless refugees, with whom we had worked for several months and whom our committee had saved from death for more than three years, to the tender mercies of the Turks and the Germans, who, if they did not massacre them or have them massacred by the Tartars of the Caucasus, would certainly not care if they all died from the inevitable starvation which was staring them in the face after our withdrawal. Many of them gave themselves up to utter despair when they saw us leaving, and wept most pitifully. Others, especially the men who were overseers under us of our industrial work, and in whose hands we left our work when we left, with money enough to continue to carry it on for three weeks or a month, viewed the situation calmly and with hope. Some of them even hoped to make the cloth manufacturing industry self-sustaining."

Mr. Elmer gives the following picture of the relief work in which he had been engaged since his arrival in the Caucasus region last December, and in which he was absorbed when compelled to leave:—

Like Dante's Hell

"Having arrived in Erivan, I was told that I was to go on to Etchmiadzin, rent a house, live alone there, boom the relief work in Etchmiadzin, and open new work in Ashdarag, a town lying seventeen versts to the north of Etchmiadzin. I had great difficulty in renting a house, as the town was crowded not only by refugees, but by soldiers and officers of the Armenian army, which was preparing to go to defend Erzroom from the Turks. Cotton spinning and weaving had been begun in Etchmiadzin by Mr. Gracey for the refugees before he left to become a captain in the British army. This work I took over and extended. When I left we had forty looms weaving cotton cloth,

called *ghidao*, which was used for making underclothing for the orphans. Seven hundred women were employed in spinning the cotton yarn for these looms, besides a great many others, who wound bobbins and prepared the yarn for the looms. Forty then worked the looms. Practically every person employed supported an entire family of refugees. Most of the refugees dwelt in an old khan and stable belonging to the monastery. They were frightfully crowded together, in most unsanitary conditions. Many views which I had of them reminded me of Dante's description of hell. I employed laborers from among them to clean up the places of their habitation as best they could. We removed one hundred and fifty dead horses from the stable compound where the refugees dwelt. The Russians had allowed these horses to starve to death in there. I employed a priest to visit the sick and perform the last rites over the dead, who were carried out every day, smitten with small pox and typhus and dysentery.

"The monastery authorities, seeing the success of our cotton shop, asked me to take over their wool shop, which they were utterly unable to make go. I paid their debts to 1,000 refugee women who had spun wool for them for two months without pay, and took over the whole business. The Catholicos gave me two large rooms in the old refectory of the monastery close beside the cathedral in which to carry on this work. My greatest difficulty was to find trustworthy men to oversee this work. Here we employed over 1,500 women, preparing and spinning woolen yarn, which was woven into cloth for the purpose of clothing the orphan children. No cloth could be bought in Etchmiadzin for any price.

An Irrigation Canal

"After getting these two industries under way, I started a similar industry in the town of Ashdarag, which is situated eighteen miles to the north of Etchmiadzin. Here we also employed the labor of refugee men in building roads and improving the grounds of an ancient church. The last and biggest industry of all which I was starting just as I was called away was the completing of an irrigation canal between Erivan and Etchmiadzin. Etchmiadzin has almost no water. The people have been trying for years to build this canal to conduct water from the river at Erivan. I had got an engineer to direct the work, and was preparing to employ from one to two thousand laborers in the work of excavation. The people of Etchmiadzin took a great interest in this enterprise, and furnished us with tools and materials necessary for employing the refugee labor. The *vartabeds* invited me to dine with them, and I was rapidly on the way to becoming the most influential person in this Mecca of the Armenians. The work was becoming extremely interesting when I was called to leave.

Facing Baku's Battle

"We were summoned to leave Erivan on March 19, and traveled in a car without windows to Tiflis. We saw Tartar villages burning all along the way. The stations were almost all destroyed. Consul Smith was eager to get us through to Baku at once. We left Tiflis after two days, with a promise from the Tartars that we would be allowed to pass through provided we would take no Armenians with us. We passed safely to Baku; but we could get no further, as all traffic on the Caspian and on the railway to the north was stopped. We were compelled to remain in Baku for two weeks. While we were there we witnessed a three days' battle in the streets of the city, between the Tartars on the one side and the Armenians and Russians on the other, in which a great many people were killed, and the best part of the city was destroyed by artillery and burned. The pavements of many of the streets were bespattered with blood and human brains. Corpses were lying every-

where. We went out in the lulls between the fights and saw these terrible sights. The house where the Whites and Dr. Raynolds were being entertained by an Armenian was burned, and they lost all their possessions. The rest of us suffered no personal injury.

In the Ship's Hold

"The managers of the steamship company there were afraid to send a ship out of Baku with foreigners aboard. Soldiers were demanding from them passage to the north. After ten days of labor and the payment of 10,000 rubles, we induced them to charter to us a small steamer. We stole aboard as secretly as we could, and found all the cabins occupied by the wives and children of the Bolshevik crew. We ourselves, who were paying for the ship, were obliged to go down to the bottom of the hold, with no accommodations whatsoever. After two days we reached Astrakhan, where we were delayed ten more days, waiting for the first steamer up the Volga after the spring thaw. We passed up the Volga comfortably to Samara, where we hired two cars to bring our party and a few others through to Vladivostok, which we reached after eighteen days, being held up twenty-four hours in Irkutsk and twenty-four hours in Habarovsk. We had to take the northern route by the Amur River, as the route through Manchuria was closed by a bandit named Simeonoff. I spent a week in Vladivostok, then left my companions behind in that city and came over to Yokohama."

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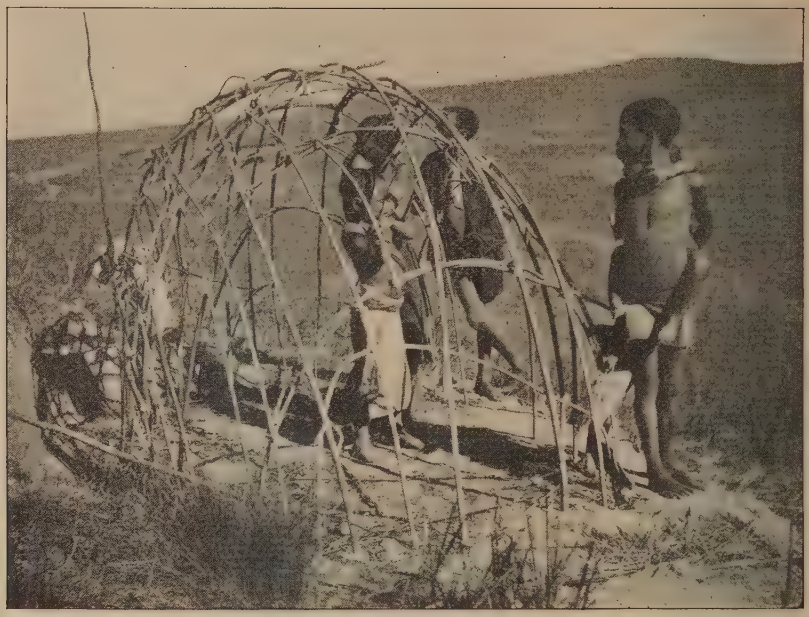
AFRICA

Mt. Silinda's Night School

Mr. Arlen R. Mather, 1917's addition to the Rhodesia Branch of the South Africa Mission, writes earnestly and inspiringly with reference to his plans as superintendent of the schools from Mt. Silinda. We quote what he says

A MUNICIPAL BEERHOUSE AT MARITZBURG

The municipality brews and sells beer to the native in order to prevent uncontrolled sale by unscrupulous parties. The sign says, "Have a Look Here, Stranger." Durban takes in annually $100,000 from the sale of native beer



ZULU CHILDREN BUILDING A PLAY HUT

A perfectly good imitation of the huts their mothers build for the family life

of the new night school at this station:—

"Very soon after I arrived, some of the boys who were working, and could not go to day school, came to me and asked if I would start a night school. With my work of language study, I felt that I could not spare the time, so I told the boys 'No.' But it was not long before others came, and the first ones came again.

"Finally, I said that all who were interested in night school might meet me one Thursday afternoon after prayer meeting. I was surprised at the number who stayed and meant business. We now have thirty-two enrolled in four classes. All are Christians but three, and three are married women. It is an interesting sight at the close of the session, at nine o'clock, to see the lights going in several directions up the mountain. One man carries an improvised 'candle' about eight feet long, made by binding together many chips of wood. He lights one end, and holds it straight ahead of him as he walks. It gives a very good light. He, with several others, has four miles to walk. With their flaring torches and clubs, they are fairly well protected against leopards and other wild animals. They all seem perfectly willing to run the risk, in order to go to school.

"Some of them had no money wherewith to pay their tuition of three shillings and buy their books. I told them to bring anything I could eat. So the next day they came bringing *mealies* (corn), chickens, pineapples, and potatoes. One man came with a bottle and some potatoes. He wanted to exchange the potatoes for a bottle of 'paraffin,' as they call kerosene, so he could study at night.

"Some of the day school boys are coming to night school also. They said: 'Oh, we learn so slowly. We want to go to night school, too.' Every boy who is attending both schools has proved that he can carry both courses.

It surely is worth while to teach people such as these."

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JAPAN

An American Woman Honored

In Okayama there was established, in 1896, a Christian social settlement. It is called Hokuaikai, and is led by Miss Alice Adams, of the Woman's Board of Missions. A recent letter from Miss Adams chronicles one or two pleasant events which have taken place in recognition of her services in connection with the institution. Miss Adams says:—

"On February 11 it was stated in the papers that I was one of fifteen in social work who were to receive a special certificate of recognition from the Home Department in Tokyo. Of this number, three were foreigners and eight Christians. On March 1, I was called to the governor's office, and in a most formal way received this certificate from him and a promise of 100 yen, which I have since received. I gave thirty yen of this to the workers, and with the remainder I hope to buy a lantern for use in the work. I was the only one in this province to receive this honor, and every one has seemed much pleased. Later the doctor and trustees of the medical part of the work invited my friends together and celebrated the occasion in a very happy way. There were congratulatory addresses from the governor and mayor, followed by others.

"On May 3 the Hakuaikai was honored by a visit from Prince Tokugawa, the head of the House of Peers, and a man much interested in charity work. He was accompanied by Dr. Kitazato, one of the eminent doctors of Japan, and by our own governor, mayor, and lesser dignitaries. These two events have given me much popularity in the city. I am keeping very humble, and trying to be more faithful in my work."

THE PHILIPPINES

From Camp Kiethley

Vacation days begin earlier on Mindanao than further north, and a letter from Rev. Frank C. Laubach, dated April 4, describes some of his current experiences:—

"We are occupying one of the abandoned houses of the camp in which General Pershing lived while making his reputation among the Moros. The governor of the province (or rather sub-province) of Lanao now occupies the house which General Pershing formerly occupied. Our own house overlooks the placid lake. The wandering eye rests upon the blue, cloud-crowned mountain peaks fifty miles away.

"When the wind is right, we hear the roar of the leaping river which forms an outlet for the lake. The river is twenty miles long, and there is not a mile of still water in its entire course. It falls 2,300 feet into the sea, rushing more and more madly as it proceeds, until at last it plunges 200 feet into a great ravine, forming the splendid Maria Cristina Falls.

"The word camp probably misrepresents the houses in which we live, unless one happens to have visited army officers' quarters before. We have more comforts here than at home. Hot and cold water, ice, tennis court behind the house, are all new experiences to us. All of these houses are screened with copper screening, though we have seen but one mosquito since we arrived. Prisoners cut the luxuriant grass around the house, and light a street lamp in front of our house every dark evening. All of this costs ten dollars a month for the house, with about the same amount additional for the extras.

"The best things of all, the cool breezes, are free and never failing, as never failing as the rain. It is convenient to know just when the rain will fall, as we do here. It is always clear in the morning and it always rains in the afternoon. This month is

their dry season, and consequently it does not rain all of every afternoon; but we are informed that in the ordinary season it does rain all of every afternoon, with here and there a shining exception.

In Spite of Pershing

"There is indeed little to be desired here excepting people. With forty or fifty first-class houses vacant, it is a shameful waste not to have them used. But Pershing did not do his job so well that the fear of the Moro has left the Filipino and the average American. There is some ground for the fear, for some one is cut up in this province at least once a month; and an American gets stabbed on an average, I judge, of once in three months, possibly not oftener now than once in six months. This does not sound often until one realizes how few Americans there are. No doubt it is for this reason that more people are not as yet taking advantage of the exceptional opportunity to get away from the warm lowlands.

"These 80,000 Moros are never entirely off my mind, and they will continue to be our unsolved problem until we have begun to do something for them. They constitute the most difficult portion of our field, and for that reason deserve, perhaps, more thought than the others.

"The most feasible approach still seems to be through the Momungan Colony of Americans and Filipinos. Mr. Woodward and I visited there last Sunday, and established a Sunday school and a weekly preaching service, as long, at least, as we stay here in Camp Kiethley. A good many of the men have gone, some probably for the war, and some because they were utterly incapable of shifting for themselves. The men who are left seem to us, on short acquaintance, to be a very decent sort of men, and they will stand back of us to the last man if we come. At the meeting last Sunday, Mr. Woodward gave them a regular evangelistic sermon, and they listened better than any crowd I have seen anywhere in these Islands. It was refreshing to see a crowd that could understand every word that was said, and who seemed to be bringing up long lost memories.

A Problem in Race Mixture

"About twenty-five men came last Sunday, with their Filipino wives and their numerous and beautiful children. It would be hard to find more attractive or bright-eyed children anywhere than they. Whatever one may say about the advisability of marrying native women, no one can deny that the offspring of such unions are as attractive as any one could wish children to be. They are just beautiful American children with a healthy tan.

"The parents, men and women, are extremely eager for their children to receive religious instruction and education, and there is not a doubt in my mind that every man in the colony would join the church and try to live a good Christian life.

"As Moros live all around them, there would be ample opportunity to ascertain exactly how much can be done toward the Christianization of these people.

"The roots of our work are going deeper into Cagayan every month, and the people are exhibiting more affection and confidence all the while. Christ has already done some things so miraculous that nobody in Cagayan can well doubt his power, if one will give him a chance. Many who were former doubters are now open believers. Many who formerly sympathized now understand. The Cagayan congregation seems to me healthy.

Rome's Fine Hand

"I cannot but feel that powerful influences are in operation to undo our work, but these forces are in Manila, not in Cagayan. It is a thought-provoking coincidence that in the past year there have been sent to Cagayan a Roman Catholic judge, fiscal, captain of constabulary, an Amer-

ican teacher and avowed Catholic sympathizer as superintendent of schools, in place of men who were all Protestants or Protestant sympathizers. No petitions from Cagayan brought these men here, unless they were petitions from our Jesuit priests. I forgot to mention the treasurer, an American also. The people seem not to have been influenced by this array of American Catholics. We had a real test a few weeks ago, when the Catholic German-American judge and the Jesuit priest together sent to all the people in Cagayan invitations to attend two masses, one for the repose of the souls of those who had died in this war, and the other for 'a speedy end of the war, with an honorable peace.' This came so soon after the pope's peace proposal, the Kaiser's 'peace offensive,' and the closing of the Roman Catholic organ in Manila for pro-German propaganda, that I called my members together in the regular Wednesday evening prayer meeting and told them that we do not believe in purgatory, and we do not believe in the kind of peace the Jesuits and the pope consider honorable, and that I therefore could not accept the invitations. The governor of the province, the presidente of the town, and indeed all the prominent officials were indignant at the judge, held a gigantic mass meeting in the park, and warned the people plainly not to go to the masses. The result was a smaller crowd at the Catholic church than usual, and scarcely any men. Our own church service that morning was the largest we have had this year, and our hold on the affections of the people of Cagayan was aided by the feeling of patriotism which they and we share in this war."

INDIA

An Indian Semi-Annual Meeting

Rev. Edward W. Felt, of Vadala, Marathi Mission, sends an interesting account of his doings during the early part of the year. He says:—

"A good part of my time has been spent touring. I took a small tent and our cook, and covered most of the district during the three months to April 1. Mrs. Felt and the children stayed at home alone, with occasional visits from me of a few days or a week's duration. I enjoyed the touring immensely, though I was very new at the preaching. We gave vacation to the boarding schools on March 1, owing to the terrific rise in prices. And on April 8–10 I came up here to Mahableshwar, Mrs. Felt and the children having preceded me by a few weeks. Here we have had our semi-annual mission meeting, and now are settling down to four weeks of real vacation.

"I want to tell you in particular about our annual church convention. I had been booming it for all I was worth wherever I went on my tour. We had the hard times to contend against, and also the late harvests, but a goodly number came, more than ever before, I think. I estimated that at least 150 of the rank and file of our church came, besides the mission teachers and pastors. I don't think that you at all realize what that means. Supposing a man is getting eight cents wages a day, or perhaps twelve cents. This wage does not permit of saving up much food for any vacation. And when many of our people come they are not only losing their daily wage for three days, but are compelled to bring their food, and suffer considerable inconvenience —enough, I surmise, to keep most of our laymen away from their annual church convention.

Singing Bands

"They came with enthusiasm, too. You should have heard the bands of singers that evening before the commencement of the meetings, as they marched around our little groups of houses, singing hymns of Christ and his conquering love. We are encouraging this natural phase of Christian service as much as possible. Fully

eight or ten bands came, and we gave up the two evening meetings to them. Each had about fifteen minutes in which to sing. Can you imagine eight men standing up, with the leader in the center beating a big drum tied about his waist, some clashing cymbals, and others shaking a wooden, jingly instrument called a *chipalia.* The four men in front lead, singing one verse, which is repeated after them by those behind. There is often more enthusiasm than harmony, the bands being in part very newly organized. Sometimes the drummer quite drowns out the singers, or the cymbal-players deafen our ears to all else. But there is glad enthusiasm, and we are happy in it. And best of all, these bands are composed of illiterate Christians, who are really serving Christ for the first time.

The Problem of the Offering

"The meetings lasted all of one day and two nights. In the afternoon came the offering meeting. With prices of necessaries doubled and trebled and great hardship, our people gave two-thirds of what they had given the previous year of low prices and good times. One new Christian community sent three dollars and thirty cents out of its poverty, more than half of it given by its leader, a man of substance and standing, though, like all the others, of low caste. If only we can awaken the sacrificial spirit among our people as a whole, so that all will give, as only a small percentage do now. Still, when we think of the small average of giving to Christ's Kingdom task at home, and of the many who give nothing, we are glad of our poor, needy folk, who are so weak and ignorant, babes in Christ.

"I have hinted at the great problem for the coming year, which indeed is not our problem only, but that of the whole world—the hard fact of soaring prices. This means so much out here, where most of our folk depend entirely on grain for their food. Last year the price was more than twice as low as now. Imagine a man who was getting eight cents a day, barely enough to buy grain for the daily bread. All at once the price of grain doubles, and his daily amount is cut in half. Where before he ate three meals or two, now he must get along with two or one. It especially affects our teachers and pastors. Their pay can be only very slightly increased, but their expenses are doubled. And then, what can we do for our boarding boys and girls, with our income the same, but expenses twice what they were?"

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CHINA

Agricultural Missions at Shaowu

Dr. Edward L. Bliss, of Shaowu station, is an enthusiastic champion of missionary effort through agriculture for the people of that district.

During his recent furlough in this country, he urged development along that line, feeling that, more than medicine or surgery, the people needed

HOUSE MOTHER TO BE

This schoolgirl has been chosen to be house mother in the new school at Kien Ning, Shaowu Mission. Her father sits beside her (See July *Missionary Herald,* page 328)

better economic conditions and more nutritious food. Mothers and babies, the sick and the feeble, were in dire need of good milk and more of it. So earnestly and cogently did he plead for this line of work that an agriculturally trained missionary, Mr. Charles H. Riggs, was sent out to Shaowu in 1916 to take charge of an agricultural department, which should lead to better farming, better stock, better crops and more of them.

Upon returning from his furlough last year, Dr. Bliss took back with him from America a consignment of the smaller farm animals, to help in stocking the new plant.

Of the success of the venture thus far, Dr. Bliss writes as follows:—

"Our shipment of Swiss goats, Barred Rocks, and Leghorns attracted a good deal of interest *en route* from San Francisco to Shaowu. They required considerable care, but we succeeded in landing them all safely at Shaowu, and have arranged good quarters for them, sanitary and convenient buildings and ample yards for exercise.

"A small farm of about twenty acres of bottom land was purchased a few years ago, and during the past few months we have purchased a number of hills adjoining this piece. I have learned from experience that in securing property here delays are dangerous. It must be bought when offered at a reasonable price or the opportunity may not come again. These hills are essential to the success of our enterprise, so we have advanced the price for them out of funds needed for other purposes. We are negotiating for more hills to complete the tract, and shall acquire them as soon as terms can be arranged. These hills are comparatively cheap. We must also have adjoining level fields which are for sale, but at a much higher price, and must wait for a grant from the Board.

"Mr. Riggs is still engaged in studying the language, for which he shows more than ordinary aptitude. His coming was warmly welcomed by the Chinese, and they have given substantial evidence of their enthusiasm for the agricultural project by starting a subscription list for its support. Shaowu alone has subscribed over $3,000 (Mexican), while the outstations are still to be heard from; but the total will, in all probability, equal the $5,000 (Mexican) which they started out to raise. This is to be paid in three annual installments. The first year's installment is now being paid in. This native subscription is made on the understanding that Americans will give an equal amount, and will be available only if this condition is fulfilled, so it cannot be used at present for the purchase of land.

"The land which we already have is deeded to the American Board. We can control the enterprise better by holding the title to all the land which we shall develop. At the same time, the sums paid out for land will count on our share in the farming project.

"The hills give promise of rapidly increasing in value, with but little expenditure of money. We have found growing wild on them two plants, one a wild clover and the other a nutritious grass of which the cattle are fond. These we are cultivating with the expectation that they will prove valuable additions to the fodder for cattle and goats."

THE BOOKSHELF

Two War Years in Constantinople. By Dr. Harry Stuermer. New York: George H. Doran Co. Pp. 292. Price, $1.50 net.

This is an illuminating book upon the present situation in Turkey from a new point of view. The author is a German, and was engaged in German military service until the beginning of 1915, when he joined the editorial staff of the *Kolnische Zeitung*, and after a few weeks at Cologne became the representative of this paper at Constan-

tinople. In Constantinople he learned first hand of the atrocities committed upon the Armenians, and became horrified at the part taken in these by his own government, as an ally of the murderers. In the winter of 1917, after he had found it impossible to condone the moral transgressions of his government, he withdrew to Switzerland and wrote this book in French, aiding later in its translation into English. His attitude upon the subject is expressed in the following quotation:—

"I hold the German Government as equally responsible with the Turk for the atrocities they allowed them to commit."

The book is well-written, readable, and illuminating. The author speaks with the utmost frankness on all the subjects discussed. One cannot read the pages without believing in the possibility that the great mass of the German people would be driven to the same conclusions as Dr. Stuermer were they as familiar with the facts.

J. L. B.

Crescent and Iron Cross. By E. F. Benson. New York: George H. Doran Co. Pp. 240, with map. Price, $1.25 net.

This is one of the many books that are now coming out on the Near Eastern situation, as related to the war and especially as bearing upon the atrocities that have been committed and are still going on in the Turkish Empire and in countries touched by it. The author gathers his material largely from books that have already been printed or from printed material on the subject. He does not claim first-hand information, but this book is a comprehensive survey, not only of Turkey's relation to the present war questions, but of Turkey's relation to Germany and Germany's joint responsibility for the Armenian, Greek, and Syrian atrocities. The author speaks highly of what the missionaries have done by their self-sacrificing labor in saving life and alleviating the horrors. His forecast as to the future of the Turkish Empire can well be considered *cum grano salis.*

J. L. B.

WORLD BRIEFS

Deaths from typhoid and typhus, which are now epidemic in Persia, are reported to have reached ten times the normal rate.

Hawaii is now said to be "bone dry," Congress having passed the bill so long pending for the prohibition of liquor traffic in those islands.

In spite of unrest in China last year, the China Inland Mission alone reports 46,229 baptisms during the year, the second largest number in its history.

It is reported that Turkey has been forbidden the cultivation of anything except food products. This has caused a big rise in the price of tobacco.

Last winter's fuel famine in Boston resulted in an order closing the saloons in the licensed district of the city one day—Monday—in each week. Arrests for drunkenness on January 14, the last Monday before the order went into effect, were 129 in number. On January 28, a saloonless day, the number dropped to 19; on February 4 to 7 and on February 11 one solitary man appeared in the dock for drunkenness.

A Canadian nurse overseas tells of meeting the fruits of foreign missions among the various nationalities she finds in the camp hospitals. In one of the Indian wards, recently, she met "Jawala, who gave me a salute. His great big headdress he removed, and put on a gay little polo cap. When the ward had settled down, Jawala produced a Bible in his own language, reverently removed his cap, and began to 'expound the Scriptures.' He reads a little, then in his native tongue explains it, then offers prayer. I have been in France two years and never have I seen anything quite so touching. I wish the missionaries who taught him might see him here. His devotion to his Master, his kindness to all the patients, and his unfailing courtesy make me think of the verse about 'the fruits of the spirit being love, joy, peace,' etc. His character seems to embody all these gifts."

THE CHRONICLE

Arrivals in this Country

June 20. In San Francisco, Cal., Dr. Susan Tallmon Sargent, of Lintsingchow, Shantung District, China; Rev. Francis M. Price, of Paotingfu, Chihli District, China.

June 20. In Vancouver, Dr. and Mrs. Lester H. Beals, of Wai, Satara District; Miss Esther B. Fowler, of Sholapur; Miss Gertrude Harris, of Ahmednagar; Miss Jean P. Gordon, of Wai, Satara District; and Dr. M. Clara Proctor, of Ahmednagar, all of the Marathi Mission.

June 21. In San Francisco, Cal., Rev. Robert Stapleton, of Erzroom, Eastern Turkey.

June 22. In New London, Conn., Miss Clara W. Newcomb, associated with the mission at Barcelona, Spain.

July 5. In San Francisco, Cal., Rev. and Mrs. Robert E. Chandler, of Hsiku, and Mrs. Mary P. Ament, of Peking, all of Chihli District, North China Mission; Mrs. Frances H. Davis, of Kobe, and Dr. and Mrs. Otis Cary, of Kyoto, all of the Japan Mission. Mr. and Mrs. Chandler expect to spend the summer in Vermont; Mrs. Davis plans to stay for the summer in Denver, Colo.; Mrs. Ament remains for some weeks in Oakland, Cal., with her son; while Dr. and Mrs. Cary will visit the Yosemite Valley on their way East. The Woman's Board for the Pacific entertained the party at a luncheon in San Francisco on July 10.

Marriage

June 22. At Fairfield, Conn., Mr. Wilbur S. Deming, under appointment to India, now serving in the United States army, and Miss Elsie C. Smith.

Births

April 9. In Fenchow, Shansi District, China, to Dr. and Mrs. Percy T. Watson, a son, Percy Theodore, Jr.

April 20. In Shaowu, China, to Rev. and Mrs. Robert W. McClure, a son, John Graham.

May 7. In Paotingfu, Chihli District, China, to Rev. and Mrs. Hugh W. Hubbard, a son, Ward Norman.

May 11. In Marash, Central Turkey, to Rev. and Mrs. E. C. Woodley, a daughter.

July —. In Salonica, Greece, to Rev. and Mrs. William C. Cooper, of the Balkan Mission, a son.

Arrivals on the Field

May 24. In Tientsin, China, Rev. and Mrs. Henry Smith Leiper, joining the North China Mission.

CAPT. JAMES F. COOPER

As Dr. Cooper, he left us in 1913, when he went to Foochow as a medical missionary. And now he comes back as Captain Cooper, of the Royal (British) Army Medical Corps, serving a Chinese Labor Battalion behind the lines in France. So he appeared in uniform and with a fresh story of missionary adventure at the Prudential Committee meeting of June 25. After a brief furlough, spent with his family at Swampscott, Mass., he returns to France to resume care of a hospital where are segregated those cases which have an infectious trouble with the eyes. He is enthusiastic over his present task, his Chinese wards, the spirit and determination of the Allied armies in France, and the missionary bearings of this overturning war.

Rev. Robert E. Chandler, of Tientsin, just arriving in this country with his family on furlough, has been assigned the missionary fellowship at Union Theological Seminary for 1918–19, made vacant by the death of Rev. Murray S. Frame.

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Rev. Howard S. Galt, D.D., about returning to North China, has spent his furlough year in this country as a temporary member of the faculty of Pomona College, Claremont, Cal. According to a plan devised by President Blaisdell and his colleagues, it is arranged that year by year a competent foreign missionary home on furlough shall be brought into close touch with the college life. He is made Lecturer on the Henry D. Porter Foundation, a home is provided for himself and family on the campus, he sits with the faculty at chapel and other college functions, and in all ways, to his own eyes as to those of the students, is regarded as one of the college staff. The plan is reported to be working most happily; the college appreciates the service of these men from abroad, while they, in turn, enjoy the feeling of having a place and a task in America's developing life.

DONATIONS RECEIVED IN JUNE

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	4 88	
Bangor, All Souls' Cong. ch., toward support of missionary, 150; Hammond-st. Cong. ch., of which 75 toward support of missionary, 133.38,	283 38	
Brewer, 1st Cong. ch.	18 72	
Brownville, Cong. ch.	5 00	
Brunswick, 1st Cong. ch.	74 00	
East Otisfield, Mrs. Eliza S. Greenleaf,	2 00	
Fryeburg, 1st Cong. ch.	38 00	
Lewiston, Pine-st. Cong. ch.	56 00	
Portland, Williston Cong. ch., toward support Rev. H. K. Wingate, 250; State-st. Cong. ch., for work of Rev. R. A. Hume, 206.17,	456 17	
Winslow, Cong. ch.	30 00	968 15

New Hampshire

Acworth, Cong. ch.	7 13	
Epsom, Union Cong. ch.	6 00	
Franklin, Cong. ch.	75 00	
Hampton Falls, Rev. Wm. L. Thompson,	10 00	
Nelson, Cong. ch.	22 50	
Penacook, C. F. Ranney,	10 00	
Stratham, Cong. ch., Estate of Benj. Brierly,	10 00	140 63
Legacies.—Stratham, Frances D. Sinclair, by Frank A. Batchelder, Ex'r,		27 82
		168 45

Vermont

Barnet, Cong. churches in Barnet and East Barnet,	25 00	
Cambridge, Cong. ch.	1 00	
Colchester, Cong. ch.	4 00	
Highgate, Cong. ch.	6 00	
Lyndon, Cong. ch.	10 00	
North Craftsbury, Cong. ch.	40 00	
Ripton, Cong. ch.	1 72	
Springfield, Mrs. S. H. Gilfillan,	5 00	92 72
Legacies.—Essex, Nathan Lathrop, by Robt. C. Flagg, Trustee, add'l,	25 53	
Rutland, Flora M. Stone, by Oscar L. Young, Ex'r,	5,000 00	5,025 53
		5,118 25

Massachusetts

Belchertown, Cong. ch.	35 00	
Beverly, Dane-st. Cong. ch., Mary E. Glidden,	3 00	
Billerica, Cong. ch.	20 00	
Boston, Central Cong. ch., 633.34; Union Cong. ch., 168.27; Eliot Cong. ch. (Roxbury), 30.19,	831 80	
Braintree, South Cong. ch.	14 00	
Brimfield, 1st Cong. ch.	31 42	
Brookline, Harvard Cong. ch.	112 96	
Cambridge, North Cong. ch., 226; Pilgrim Cong. ch., 52.57; Chas. S. Lewis, 35,	313 57	
Chelsea, Central Cong. ch., 80.08; R. Y. Russell, for work among Armenians, 100,	180 08	
Dover, Cong. ch.	9 00	
Falmouth, 1st Cong. ch.	34 69	
Fitchburg, Rollstone Cong. ch., 91.43; Ger. Cong. ch., 10,	101 43	
Greenfield, 2d Cong. ch., toward support Rev. A. F. Christofersen, 125; 1st Cong. ch., 16.50,	141 50	
Harvard, Mrs. Jane H. O'Brion,	500 00	
Haverhill, Center Cong. ch.	76 21	
Haydenville, Cong. ch.	3 00	
Hinsdale, 1st Cong. ch.	47 15	
Holyoke, 2d Cong. ch.	377 00	
Leominster, Pilgrim Cong. ch.	57 42	
Longmeadow, 1st ch. of Christ,	5 00	
Lowell, Mrs. Albert W. Crocker, 25; Friend, 10,	35 00	
Lynnfield Center, G. E. Herrick,	2 00	
Malden, Linden Cong. ch.	12 76	
Medfield, Cong. ch.	14 00	
Melrose Highlands, Cong. ch.	200 00	
Natick, 1st Cong. ch., Friend, 10; Mrs. W. H. Brown, 2,	12 00	
New Bedford, North Cong. ch.	101 52	
Newbury, Byfield Cong. ch.	7 92	
New Salem, Gladys A. Goddard, for Adana,	30 00	
Newton, Eliot Cong. ch.	440 00	
Newton Center, 1st Cong. ch., Mrs. A. E. Danforth,	2 00	
North Adams, Cong. ch.	240 00	
Northampton, 1st Cong. ch., toward support Dr. F. F. Tucker, 410.42; Edwards Cong. ch., Mrs. S. W. Reed, 5.	415 42	
North Brookfield, 1st Cong. ch.	66 00	
Northfield, Trin. Cong. ch., toward support Mr. and Mrs. W. C. Atkins,	409 15	
North Wilmington, L. R. Carter,	10 00	
Norton, Y. W. C. A. of Wheaton College,	25 00	
Norwood, 1st Cong. ch.	66 00	
Pittsfield, 1st ch. of Christ,	603 08	
Plymouth, Mrs. Catherine Morton,	2 00	
Plympton, Cong. ch.	2 60	
Rutland, Mrs. Mary Y. Upham,	5 00	
Salem, Tab. Cong. ch., 440; Crombie-st. Cong. ch., 50,	490 00	
Southampton, Cong. ch.	50 00	

South Hadley, Cong. ch., of which 5 from Mrs. R. M. Smith, 125 00
Springfield, South Cong. ch. 170 91
Taunton, Trin. Cong. ch., 107.25; Winslow Cong. ch., 30, 137 25
Templeton, Trin. Cong. ch. 4 40
Wakefield, 1st Cong. ch. 103 17
Walpole, Friend, 10 00
Warren, Cong. ch. 13 72
Webster, 1st Cong. ch. 55 50
Westminster, 1st Cong. ch. 18 36
West Stockbridge, Village Cong. ch. 11 22
Winchester, 1st Cong. ch. 338 25
Woburn, Montvale Cong. ch. 2 50—7,125 96
Legacies.—Boston, Betsey R. Lang, by Frank H. Wiggin, Trustee, add'l, 40 00
Plymouth, Amasa Holmes, add'l, 7 25
Worcester, Thos. W. Thompson, by Leverett Thompson, Ex'r, add'l, 494 93——542 18

7,668 14

Rhode Island

Pawtucket, Park Place Cong. ch. 100 00
Providence, Free Evan. Cong. ch., 15.35; Central Cong. ch., Grace R. Lawton, 10, 25 35
Wood River Junction, Cong. ch., Friend, for work in Turkey, 5 00——130 35

Young People's Societies

Massachusetts.—Boston, Highland Y. P. S. C. E. (Roxbury), toward support Dr. W. T. Lawrence, 25; Danvers, 1st Y. P. S. C. E., .50; Lowell, Eliot Y. P. S. C. E., for Shaowu, 5; Revere, Trinity Y. P. S. C. E. (Beachmont), of which 5 from Jun. Dept., 18; Stoughton, 1st Y. P. S. C. E., 2, 50 50

Sunday Schools

Maine.—Brewer, 1st C. S. S. 16 00
New Hampshire.—Farmington, C. S. S. 5 00
Vermont.—New Haven, C. S. S. 5 78
Massachusetts.—Easthampton, 1st C. S. S., Prim. Dept., 3.37; Lexington, Hancock C. S. S., 10; Lynn, 1st C. S. S., 5; Waverley, C. S. S., 30; Webster, 1st C. S. S., Jun. Dept., for China, 7; Wellfleet, C. S. S., 3.50, 58 87

85 65

MIDDLE DISTRICT

Connecticut

Andover, 1st Cong. ch. 5 50
Bristol, Cong. ch. 240 00
Canaan, H. C. Barnes, 10 00
Cromwell, 1st Cong. ch. 22 04
Greenwich, 2d Cong. ch. 100 00
Groton, Cong. ch. 15 05
Haddam, Cong. ch., toward support Dr. G. C. Raynolds, 35 00
Hartford, 2d Cong. ch., 148.75; Mrs. Mary M. Hooker, toward support Rev. and Mrs. Robt. Stapleton, 700; Duncan B. MacDonald, 10.10; Mrs. G. H. Pryor, 2, 860 85
Huntington, Cong. ch. 30 80
Liberty Hill, Cong. ch. 12 16
Meriden, 1st Cong. ch. 662 06
New Britain, Mary D. Eastman, 10; Elizabeth R. Eastman, 10, 20 00
New Haven, Westville Cong. ch. 19 55
Preston, Mrs. Mary E. M. Shedd, 5 00
Putnam, 2d Cong. ch., toward support Dr. H. N. Kinnear, 54 40
Salisbury, Rev. John C. Goddard, 5 00
Shelton, Cong. ch. 31 00
Stonington, 1st Cong. ch. 60 00
Talcottville, Cong. ch., of which 400 toward support Mrs. E. H. Smith, 550 00
Unionville, 1st ch. of Christ, 65 00
Winsted, 1st Cong. ch. 30 53—2,833 94
Legacies.—Ellington, Edwin Talcott, 10 00
New London, Mrs. Martha S. Harris, add'l, 129 70——139 70

2,973 64

New York

Aquebogue, Cong. ch. 20 85
Auburn, E. W. Parmelee, 25 00
Binghamton, Plymouth Cong. ch. 15 00
Brooklyn, Lewis-av. Cong. ch., 87.50; ch. of the Evangel, 71.90, 159 40
Canandaigua, Mrs. Harriotte E. Lee and friends, 7 00
Candor, Cong. ch. 10 00
De Ruyter, Cong. ch. 20 00
Gouverneur, Miss C. O. Van Duzee, 1 00
New York (Westerleigh), Immanuel ch., for Inghok, 60 00
Prospect, Cong. ch. 6 00
Rochester, Hattie M. Davison, 20; Friend, 25, 45 00
Schroon Lake, Harriet Croswell, 10 00
Sherburne, Cong. ch. 233 61
Walton, 1st Cong. ch., King's Daughters, 5 00
———, Friend, Central New York, 40 00——657 86
Legacies.—Brooklyn, Chas. A. Hull, add'l, 47 50
Honeoye, Wm. S. Sturges, by Security Trust Co., adm'r, add'l, 98 31
New York, Edward A. Penniman, by Union Trust Co., Trustee, 42 57
Walton, Esther M. Raymond, by Jas. S. Holley, Ex'r, 116 58——304 96

962 82

New Jersey

Montclair, 1st Cong. ch. 540 00
Summit, Rev. Wm. L. Bray, 10 00
Westfield, Cong. ch. 100 00——650 00
Legacies.—Burlington County, Lewis R. Ashhurst, 50 03

700 03

Pennsylvania

Clifford, Bethel Tab. Cong. ch. 4 00
Kane, Wm. H. Davis, 50 00
———, Matured Conditional Gift, 2,240 00—2,294 00

Ohio

Akron, West Cong. ch. 38 75
Berea, J. G. Matthews, 100 00
Chardon, Cong. ch. 7 00
Cleveland, Park Cong. ch. 27 00
Columbus, South Cong. ch. 7 50
Conneaut, 1st Cong. ch. 9 74
Dayton, F. Dale Barker, 5 00
Elyria, 2d Cong. ch., 25.80; Mrs. F. B. Haines, 5, 30 80
Geneva, 1st Cong. ch., S. S. Searle, 50 00
Huntsburg, Cong. ch. 15 00
Mansfield, 1st Cong. ch. 86 50
Springfield, 1st Cong. ch., Mr. and Mrs. J. Frank Petticrew, for Pangchwang, 7 50
Toledo, 1st Cong. ch., of which 375 toward support Rev. and Mrs. F. J. Woodward, and 122 toward support Mrs. M. M. Webster, 497; A. G. Kopittke, 15, 512 00
York, Cong. ch. 3 12——899 91

District of Columbia

Washington, 1st Cong. ch., 294; Mt. Pleasant Cong. ch., M. W. Baldwin, 25; Miss C. B. Pond, 6, 325 00

West Virginia

Ceredo, Cong. ch. 4 50

North Carolina

Tryon, Cong. ch. 20 06

Florida

St. Petersburg, F. W. Miller, 5 00

Sunday Schools

Connecticut.—Greenwich, 2d C. S. S., of which 66.40 toward support Rev. Lewis Hodous, 96.40; Putnam, 2d C. S. S., toward support Dr. H. N. Kinnear, 3; Southington, 1st C. S. S., 9.10; Talcottville, C. S. S., 15, 123 50

New York.—Brooklyn, Central C. S. S., toward support Rev. H. W. Robinson, 250; New York, Olivet S. S., 50; do., Manhattan C. S. S., for work among Armenians, 20, 320 00

New Jersey.—East Orange, Trinity C. S. S., for Africa, 25; 1st C. S. S., 20, 45 00

Ohio.—Akron, 1st C. S. S., 20; Hartford, C. S. S., 2.10, 22 10

Florida.—Citrus Center, Union S. S. 1 95

512 55

INTERIOR DISTRICT

Tennessee

East Lake, Union Cong. ch. 22 37

Alabama

Birmingham, Independent Presb. ch., Women's Soc. 13 00

Thorsby, United Cong. ch. 15 00—— 28 00

Arkansas

Gentry, Cong. ch. 16 50

Indiana

Ft. Wayne, Plymouth Cong. ch., John S. House, 25 00

Pendleton, C. E. Boston, 10 00—— 35 00

Oklahoma

El Reno, T. M. Aderhold, 10 00

Illinois

Chicago, Morgan Park Cong. ch., 30.55; Millard-av. Cong. ch., 30; Forest Glen Cong. ch., toward support A. R. Mather, 12.50; Pilgrim Mayflower Cong. ch., 7, 80 05

Crystal Lake, Rev. Fred'k P. Ford, 4 00

Galva, Cong. ch., toward support Rev. E. W. Felt, 81 00

Odell, Cong. ch. 50 00

Paxton, Cong. ch. 15 60

Peoria, Union Cong. ch. 9 40——240 05

Legacies.—Earlville, Jacob A. Dupee, add'l, 100 00

340 05

Michigan

Ann Arbor, Clara E. Thomas, for work in Turkey, 5 00

Crystal, Cong. ch. 6 00

Dorr, Almon Gilbert, 20 00

Grand Rapids, Plymouth Cong. ch. 20 00

Manistee, Jane E. Petrie, 30 00

New Baltimore, Cong. ch. 2 25

St. Clair, 1st Cong. ch. 20 00——103 25

Wisconsin

Amery, Cong. ch. 7 50

Beloit, 2d Cong. ch. 106 03

Delavan, Cong. ch. 15 00

Eau Claire, 2d Cong. ch. 10 00

Madison, Pilgrim Cong. ch. 4 00

Milwaukee, Grand-av. Cong. ch. 39 00

New Richmond, Cong. ch. 24 50

Owen, Cong. ch. 6 00

Port Washington, 1st Cong. ch. 10 00

Racine, 1st Cong. ch. 25 00

Sparta, Cong. ch. 31 50

Starks, Rev. Harold I. Gardner, 10 00

Stoughton, Cong. ch. 7 10

Union Grove, Cong. ch. 25 00——320 63

Minnesota

Ada, Cong. ch. 25 60

Aldrich, Cong. ch. 60

Argyle, Cong. ch. 9 20

Big Lake, Cong. ch. 8 20

Border, Cong. ch. 2 60

Dugdale, Cong. ch. 1 40

Dutchie, Cong. ch. 1 20

Elk River, Cong. ch. 6 19

Glencoe, Cong. ch. 5 00

Graceton, Cong. ch. 60

Granada, Ira Clynick, 1 00

Lake City, 1st Cong. ch. 1 86

Marietta, Cong. ch. 60

Minneapolis, Plymouth Cong. ch., 165.92; 5th-av. Cong. ch., 40; 1st Cong. ch., 30; Park-av. Cong. ch., 17.40; Como-av. Cong. ch., 13.01; Lyndale Cong. ch., 11.42; Pilgrim Cong. ch., 8.36; Linden Hills Cong. ch., 7; Vine Cong. ch., 7; Lowry Hill Cong. ch., 1.80; Bethany Cong. ch., 1; Howard F. Williams, 25, 327 91

Moorhead, Cong. ch. 12 00

Morris, Cong. ch. 8 25

New York Mills, Cong. ch. 2 00

Northfield, Carleton Mission of Carleton College, toward support Dr. Percy T. Watson, 500 00

Oak Mound, Cong. ch. 1 75

Plainview, Cong. ch. 3 00

St. Paul, St. Anthony Park Cong. ch., 40; Olivet Cong. ch., 20, 60 00

Silver Lake, Cong. ch. 14 35

Spring Valley, Cong. ch. 14 60

Ulen, Cong. ch. 2 20

Wadena, Cong. ch. 10 52

Worthington, Cong. ch. 44 60—1,065 23

Iowa

Belknap, Cong. ch. 1 00

Cedar Falls, Cong. ch. 80 00

Charles City, Cong. ch. 49 50

Church, Cong. ch. 3 00

Danville, Mrs. Warren Mathews, 10 00

Ft. Dodge, Cong. ch. 46 00

Green Mountain, Cong. ch. 77 00

Orchard, Cong. ch. 4 00

Oskaloosa, Cong. ch. 7 00

Perry, Cong. ch., 18; Rev. Chas. F. Sheldon, 14, 32 00

Peterson, Cong. ch. 10 81

Steamboat Rock, Cong. ch. 4 00——324 31

Missouri

Kansas City, 1st Cong. ch. 300 00

North Dakota

Tappen, Cong. ch. 3 00

South Dakota

Aberdeen, W. F. Mason, 2 00

Clark, Cong. ch. 4 48

Cottonwood, Cong. ch. 76

Geddes, Cong. ch. 8 00

Hetland, Cong. ch., Ladies' Aid Soc. 2 00

Hudson, Cong. ch. 10 00

Nisland, Cong. ch. 14 00

Waubay, Cong. ch. 3 46—— 44 70

Nebraska

Arborville, L. P. Ensign, 5 00

Harvard, Cong. ch. 12 50

Hastings, 1st Ger. Cong. ch., Ger. Brotherhood Conference, 50 00

Long Pine, Cong. ch. 10 00
Omaha, 1st Cong. ch. 152 28——229 78

Kansas

Jetmore, Mrs. J. W. Hunter, 2 00
Newton, 1st Cong. ch. 9 00
Paola, Plymouth Cong. ch. 17 50
Pauline, Cong. ch. 5 00
Stockton, Cong. ch. 2 00
Topeka, Central Cong. ch. 50 00—— 85 50

Montana

Red Lodge, Draper Cong. ch. (branch of 1st Cong. ch.) 1 50

Colorado

Denver, Ohio-av. Cong. ch., toward support Rev. R. W. McClure, 125 00
Golden, Friend of missions, 6 00——131 00

Young People's Societies

Illinois.—Chicago, Miss. Study and Prayer Union of the Moody Bible Inst., for Harpoot, 12.50; Waukegan, 1st Y. P. S. C. E., 15, 27 50
Michigan.—Grand Rapids, 2d Y. P. S. C. E., for Mt. Silinda, 4 50
Nebraska.—Purdum, Y. P. S. C. E. 10 00
42 00

Sunday Schools

Tennessee.—East Lake, Union C. S. S., Pilgrim Class, 2 00
Illinois.—Chicago, 4th C. S. S., for Kolgaon, 40; do., Crawford C. S. S., 12; Downer's Grove, C. S. S., for Tehchow, 30; Dwight, C. S. S., 30; Monroe Center, Union S. S., 3; Polo, Independent Presb. S. S., for Harpoot, 35.31, 150 31
Michigan.—Frankfort, C. S. S., 5; St. Clair, 1st C. S. S., 20, 25 00
Minnesota.—Moorhead, C. S. S. 2 00
Iowa.—Spencer, C. S. S. 3 50
South Dakota.—Bates, C. S. S., 1.30; Highland, C. S. S., 1.37, 2 67
Nebraska.—Sutton, C. S. S. 3 35
Kansas.—Severy, C. S. S., 1.25; Topeka, 1st C. S. S., 7.50, 8 75
197 58

PACIFIC DISTRICT

Arizona

Tempe, 1st Cong. ch. 9 83

Idaho

Arbon, Highland Cong. ch. 2 00
Caldwell, Pilgrim Cong. ch. 2 00
New Plymouth, Valley View Cong. ch. 5 00
Weiser, Cong. ch. 10 00—— 19 00

Washington

Ritzville, Ger. Brotherhood Conference, toward support Rev. C. H. Maas, 25 00
Seattle, Alice Brown, 5; Mrs. M. G. Sturgis, 5, 10 00
Walla Walla, Adam Schreiner, of which 20 for work among Armenians, 25; Friend, 20, 45 00—— 80 00

Oregon

Forest Grove, Cong. ch. 20 00
Freewater, Federated ch. 5 00
Gaston, Cong. ch. 20 00
Hubbard, Cong. ch. 8 60
Lexington, Cong. ch. 2 15
Portland, Atkinson Memorial Cong. ch., 20; Laurelwood Cong. ch., 20, 40 00—— 95 75

California

Auburn, Cong. ch. 11 50
Ferndale, Cong. ch. 28 55
Grass Valley, Cong. ch. 2 30
Long Beach, Friend, 1 00
Los Angeles, Plymouth Cong. ch., Friend, 5; L. W. Keister, toward support Rev. B. V. Mathews, 150, 155 00
Paradise, Cong. ch. 1 44
Petaluma, Cong. ch. 9 52
Pittsburg, Cong. ch. 1 09
Sacramento, Cong. ch. 9 24
San José, Cong. ch. 50 00
Santa Rosa, 1st Cong. ch. 2 73
Upland, Friend, toward support Rev. W. O. Pye, 300 00
Weaverville, Cong. ch. 1 58——573 95
Legacies.—Oakland, Mrs. Susan T. Fisher, by Ralph T. Fisher and Mrs. Grace M. Richards, Ex'rs, 2,400 00
2,973 95

Hawaii

Honolulu, Kalihi Union ch. 4 90
———, Churches, through Hawaiian Board, 13 00—— 17 90

Sunday Schools

Idaho.—Mountain Home, C. S. S., for Inghok, 5 00

MISCELLANEOUS

From the *Canada Congregational Foreign Missionary Society*
H. W. Barker, Toronto, Ontario, Treasurer 2 87

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For sundry missions in part, 9,626 32
For upkeep of girls' school, Chisamba, 100 00
For upkeep of girls' compound, Chisamba, 50 00
For medical school, Vellore, Madura, 500 00
For Bible-woman's training school, Foochow, 1,094 97
For furnishings, kindergarten, and day school, Tientsin, 250 00
Toward deficit on House Fund Acct., Harpoot, 186 16—11,807 45

From *Woman's Board of Missions of the Interior*
Mrs. S. E. Hurlbut, Chicago, Illinois, Treasurer 4,200 00

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer 1,650 00
17,657 45

Additional Donations for Special Objects

Maine.—Bangor, Bangor Theological Seminary, Y. M. C. A., for work at Shaowu, care Rev. E. D. Kellogg, Treas., 50; Portland, State-st. Cong. ch., for work, care Rev. R. A. Hume, 168.83; do., do., E. R. Payson, for native helper, care Rev. R. A. Hume, 30, 248 83
New Hampshire.———, Friend, for work, care Rev. J. J. Banninga, 450 00
Vermont.—Springfield, Mr. Fulham, 8.50, Miss Walker, 5, through Rev. J. D. Taylor, for purchase of Bibles, care do. 13 50
Massachusetts.—Auburndale, Cong. ch., Extra-Cent-a-Day Band, for use of Mrs. F. C. Laubach, 10; Boston, Serena F.

Perry, Treas. for the Harriette Carter Memorial Fund, care Rev. O. S. Johnson, 242.25; do., Chinese King's Daughters Soc. of the Chinese Mission, for the Carter Memorial, care Rev. O. S. Johnson, 30; do., Baldwin Coolidge, for pupil, care Rev. W. B. Stelle, 25; do., T. W. A., of which 500 for hospital work, care Dr. and Mrs. H. N. Kinnear, and 100 for Judson Smith Memorial Wing, care Dr. W. A. Hemingway, 600; do., Friend, for scholarship, care Rev. W. M. Zumbro, 20; Florence, Mrs. Emily Boynton and Myra L. Boynton, for work, care Rev. C. L. Storrs, 7; Haverhill, Harriet F. Welch, 1.63, and Abbie Welch, 1, all for use of Rev. L. S. Crawford, 2.63; Lowell, S. Robitschik, for hospital, care Dr. and Mrs. H. N. Kinnear, 2; New Salem, Gladys A. Goddard, for Bible-woman, care Rev. W. O. Pye, 10; Newton Center, 1st Cong. ch., Woman's Benevolent and Ch. Aid Soc., toward purchase of Bibles, care Rev. J. D. Taylor, 25; Northampton, Clarke School, for King School, care Miss C. R. Willard, 57; North Brookfield, Cong. ch., Woman's Union, for hospital, care Dr. H. N. Kinnear, 12; Northfield, Mrs. A. J. Breinig, for work, care Miss Isabelle Phelps, 5; Springfield, Mrs. Emily S. Dow, through Rev. Sam'l H. Lee, for work, care Mrs. Hannah H. Lee, 300; ———, New England Chinese S. S. Workers' Union, for the Harriette Carter Memorial Fund, care Rev. O. S. Johnson, 101; ———, Friend, for Bible purchases, care Rev. J. D. Taylor, 1, 1,449 88

Connecticut.—Hartford, Center C. S. S., for work, care Rev. E. H. Smith, 33.68; do., Immanuel Y. P. S. C. E., for work, care Rev. and Mrs. L. H. Gates, 25; do., Catherine C. Camp, for the Annie Tracy Riggs Hospital, care Rev. H. H. Riggs, 10; New Haven, Center C. S. S., of which 25 for pupil, care Rev. J. S. Chandler, and 23 for pupil, care Mrs. C. H. Maxwell, 48; Salisbury, C. S. S., Young Men's Class, for native worker, care Rev. R. A. Hume, 30; Wilson, S. S. of ch. of Christ, for day school at Hartwell Memorial, care G. M. Newell, 15, 161 68

New York.—Addison, Jessica K. Turner, for school, care Rev. E. H. Smith, 15; Antwerp, Friends, through Rev. F. A. Kimberley, for two pupils, care Rev. E. H. Smith, 20; Brooklyn, Clinton-av. Y. P. S. C. E., for work in Beulah land, care Rev. L. C. Porter, 100; New York, North Y. P. S. C. E., for work, care Rev. J. J. Banninga, 100; do., West 54th-st. Ladies' Helping Hand Assoc., for use of Miss S. R. Howland, 15, 250 00

New Jersey.—Upper Montclair, Wallace R. Bostwick, for Geo. Wallace Bostwick Memorial Bed in hospital, care Dr. L. W. Case, 20 00

Pennsylvania.—Bryn Mawr, Presb. S. S., for scholarship, care Mrs. T. D. Christie, 40 00

Ohio.—Mallet Creek, Mr. and Mrs. M. E. Branch, for native preacher, care Rev. E. H. Smith, 35 00

Illinois.—Canton, E. A. Heald, in memory of his wife, for pupil, care Rev. E. W. Felt, 25 00

Michigan.—Ann Arbor, Rev. Dwight Goddard, for work, care Miss Grace A. Funk, 500; Dorr, Almon Gilbert, for use of Dr. H. N. Kinnear, 15, 515 00

Wisconsin.—Florence, Mrs. Harald Rasmussen, for hospital, care Dr. and Mrs. H. N. Kinnear, 3 00

Minnesota.—Minneapolis, Mrs. Oscar L. Schutz, for Lintsing Hospital, care Rev. V. P. Eastman, 10 00

Iowa.—Sheldon, F. E. Frisbie, for work, care Rev. E. W. Galt, 20; Tabor, Jun. Y. P. S. C. E., for supplies, care C. C. Fuller, 2.50, 22 50

Kansas.—Tonganoxie, Alice Spoor, for work, care Miss Grace A. Funk, 45; Wichita, Fairmount College, toward support Rev. W. N. James, 300, 345 00

Montana.—Missoula, Y. P. S. C. E. of Presb. ch., for student aid, care Rev. E. H. Smith, 40 00

Utah.—Salt Lake City, Phillips Y. P. S. C. E., for Bible-woman, care Miss Helen Tow, 25 00

California.—Los Angeles, L. W. Keister, for Battalagundu, care Rev. B. V. Mathews, 100 00

Canada.—Montreal, American Presb. S. S., Miss A. S. De Witt's class, for pupil, care Mrs. G. G. Brown, 7 00

England.—London, The Evangelical Continental Soc., for work, care Rev. W. H. Bowers, 94 60

FROM WOMAN'S BOARDS

From *Woman's Board of Missions*
Mrs. Frank G. Cook, Boston, Treasurer

For pupils, care Miss Minnie Clark,	125 00	
For pupil, care Miss Harriet C. Norton,	35 00	
For pupil, care Mrs. H. A. Maynard,	10 00	
For hospital, care Dr. L. H. Beals,	20 00	
For pupil, care Mrs. W. S. Picken,	35 00	
For pupil, care Mrs. R. A. Hume,	200 00	
For work, care Rev. J. J. Banninga,	125 00	
For Bible-woman, care Dr. H. E. Parker,	25 00	
For pupil, care Dr. H. E. Parker,	10 00	
For work, care Miss Abbie G. Chapin,	85 75	
For work, care Dr. Clara A. Nutting,	10 11	680 86

From *Woman's Board of Missions for the Pacific*
Mrs. W. W. Ferrier, Berkeley, California, Treasurer

For use of Mrs. S. S. Dewey,	25 00	
For use of Mr. and Mrs. F. S. Dart,	4 50	29 50
		4,566 35
Donations received in June,		43,025 28
Legacies received in June,		8,590 22
		51,615 50

Total from September 1, 1917, to June 30, 1918. Donations, $721,445.94; Legacies, $90,620.59 = $812,066.53.

Angola Fund

Massachusetts.—Pittsfield, 2d Cong. ch. 3 00
Rhode Island.—Newport, Union Cong. ch. 10 00
District of Columbia.—Washington, Plymouth Cong. ch. 50 00
Tennessee.—Nashville, Mission S. S., Fisk University, 2 65
65 65

Amanzimtoti Theological Training School Fund

Vermont.—Bellows Falls, Cong. ch., 3.65; Springfield, Friend, .50, 4 15
Rhode Island.—East Providence, Newman Cong. ch. 15 62
19 77

Advance Work in the Philippines

New York.—Fairport, Mrs. A. M. Loomis, 4 00

Arthur Stanwood Jordan Memorial Fund

Massachusetts.—Clinton, Rev. W. W. Jordan, 20 00

Elizabeth Barrows Ussher Memorial Hospital Fund

Pennsylvania.—Philadelphia, John J. Caine, 100 00